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A

# SECOND BOOK IN GREEK;

CONTAINING

SYNTAX, WITH READING LESSONS IN PROSE;
PROSODY AND THE DIALECTS, WITH
READING LESSONS IN VERSE,

FORMING A SUFFICIENT

# GREEK READER.

WITH A VOCABULARY.

BY JOHN M'CLINTOCK, D.D.,
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# PREFACE.

THIS volume is designed as a complement to the "First Book in Greek," published some time ago. In that work the *Forms of Words* were pretty fully set forth, and illustrated by copious examples and exercises. The present work contains the SYNTAX in as full a form, perhaps, as is adapted to elementary instruction. Appended to the Syntax is a list of Particles and Phrases (modified from Buttmann and Arnold), which should be constantly referred to by the student.

Following this is a series of READING LESSONS IN PROSE, intended to afford ample opportunity for drilling in the Syntax. The extracts are made wholly from Xenophon's Anabasis, which is now universally admitted to be the best book for use in elementary training. The first portion of the extracts is divided into brief sentences, afterwards combined into full paragraphs, as written by Xenophon. Careful exercise in these (with special reference to the list of Particles and Phrases, p. 48, seq.) will give the pupil a degree of insight into the structure of the Greek sentence, and especially into the use of the various connectives, such as would hardly be believed by those who have never used this method of teaching. I am indebted for this part of the work to a little book called "Xenophon for Beginners," one of the excellent series published by John Taylor, London.

The three chapters of the Anabasis (vii., viii., and ix.) thus decomposed, are afterwards exhibited in full (p. 107–119). The student should now be drilled in these three chapters thoroughly, and not allowed to

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pass on to chapter x. until he has so completely mastered them as to be able to translate every paragraph, to analyze every sentence, and to parse every word, with the utmost promptness. He will then have no difficulty in reading the remaining extracts from Xenophon.

The subject of PROSODY is then treated, as far as is necessary in the way of Introduction to the Poetical Extracts that follow. It has been my aim to condense the treatment of this subject, as well as that of the DIALECTS, into the smallest possible compass.

The READING LESSONS IN VERSE are those usually given in the Greek Reader.

The Notes are mainly grammatical, and will be found, it is hoped, to avoid the two extremes of undue fullness and undue poverty.

It is perhaps proper to state, that when this series of books was undertaken, it was expected that the labour of preparing the projected works would be divided equally between my friend Professor Crooks and myself. But circumstances over which neither of us had control prevented this; and the First Book in Latin was prepared mainly by myself; the First Book in Greek almost wholly; and the present work wholly. Had we not both been separated from the College in which our work lay together so long, our own wishes would have kept up the partnership of labour.

I must again return my thanks to Rev. G. W. Collord, A.M., of New York, for his aid in the revision of the proofs, and in the preparation of the Dictionary furnished in this volume. The book is very accurately printed; and the Dictionary is a good one: thanks to his careful and scholarly way of working.

J. M'CLINTOCK.

*May* 10, 1850.

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# SYNTAX.

## INTRODUCTION.

(1.) (*a*) A *proposition* is a thought expressed in words; *e. g.*, *the rose blooms; the rose is beautiful.*

(*b*) A *simple sentence* consists of a single proposition; *e. g.*, *the messenger was sent; the swift messenger arrived.*

(*c*) A *compound sentence* is one made up of two or more propositions; *e. g.*, the messenger, *who had been sent*, arrived.

(*d*) SYNTAX treats of the use of words in the formation of sentences, and of the relation of sentences to each other. We speak first,

## PART I.

### OF SIMPLE SENTENCES.

### I. SUBJECT AND PREDICATE.

#### § 1. *Definition of Subject and Predicate.*

(2.) Every sentence (*e. g.*, *the eagle flies*) consists of two parts, the subject (*e. g.*, *eagle*) and the *predicate* (*e. g.*, *flies*).

(*a*) The *Subject* is that of which anything is declared, and is generally (1) *a noun* or (2) some word used instead of a noun.

1. The *eagle* flies. Here the noun *eagle* is the subject.
2. *To err* is human. Here the infinitive *to err* is used as a noun, and forms the subject.



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(*b*) The *Predicate* is that which is declared of the subject, and is generally either (1) a verb, (2) an adjective or participle, or (3) a noun, connected with the subject by some form of the verb εἶναι, *to be.*

1. The eagle *flies.* Here the verb *flies* is the predicate.
2. To err is *human.* Here the adjective *human* is the predicate.
3. John is a *man.* Here the noun *man* is the predicate.

## § 2. *Agreement.*

(3.) Rule I.—The verb of the predicate agrees with the subject in *number* and *person.*

| | |
|---|---|
| *I write. Thou writest.* | Ἐγὼ γράφω. Σὺ γράφεις. |
| *Cyrus goes up.* | Κῦρος ἀναβαίνει. |

(4.) Special Rule.—A subject in the *neuter plural* takes its verb in the *singular.*

| | |
|---|---|
| *Animals run.* | Τὰ ζῶα τρέχει. |
| *Provisions failed.* | Τὰ ἐπιτήδεια ἐπέλιπεν. |

☞ When the neuter plural subject denotes *persons*, or the idea of *plurality* is to be made prominent, the verb is often plural; *e. g.*,

| | |
|---|---|
| *The magistrates sent a messenger.* | Τὰ τέλη ἄγγελον ἔπεμψαν. |

*Rem.* 1. A *collective* noun may have a plural verb.

| | |
|---|---|
| *The majority voted.* | Τὸ πλῆθος ἐψηφίσαντο. |
| *The rest of the army departed.* | ὁ ἄλλος στρατὸς ἀπέβαινον. |

*Rem.* 2. A *dual* subject often has a plural verb.

| | |
|---|---|
| *Two men fought.* | Δύο ἀνδρε ἐμαχέσαντο. |

(5.) If the subject consist of two or more nouns, the verb agrees,

(*a*) With all of them taken together in the plural; *e. g.*,

| | |
|---|---|
| *Socrates and Plato were wise.* | ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί. |

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(*b*) With *one* (generally the *nearest*) in the singular; *e. g.*,

| | |
|---|---|
| *Aristeus and Callicrates were generals.* | Ἐστρατήγει Ἀριστεὺς καὶ Καλλικράτης. |

(*c*) If the subjects be of different persons, the most worthy* prevails.

| | |
|---|---|
| *I and thou write.* | Ἐγὼ καὶ σὺ γράφομεν. |
| *Thou and they write.* | Σὺ καὶ ἐκεῖνοι γράφετε. |

(6.) The subject is omitted when it is obvious from the verb or the context, viz.:

(*a*) The personal pronoun (unless emphatic); *e. g.*,

| | |
|---|---|
| (I) *write.* (He) *writes.* | γράφω. γράφει. |

(*b*) The subject of a verb, which itself implies the subject; *e. g.*,

| | |
|---|---|
| (The herald) *proclaimed.* | ἐκήρυξε (sc. ὁ κήρυξ). |
| (The trumpeter) *sounds the trumpet.* | ἐσάλπιγξεν (sc. ὁ σαλπιγκτής). |

☞ So with impersonal verbs; *e. g.*,

| | |
|---|---|
| *It snows. It thunders.* | νίφει. βροντᾷ. |

(*c*) In *indefinite phrases*, such as

| | |
|---|---|
| *They say.* | φασί, λέγουσι. |
| *It is said.* | λέγεται. |

(7.) The *copula* is omitted when its use is not necessary to perspicuity; *e. g.*,

| | |
|---|---|
| *Men are mortal.* | Οἱ ἄνθρωποι θνητοί. |
| *The property of friends is common.* | Τὰ τῶν φίλων κοινά. |

(8.) An *adjective* may stand either,

(1) As *predicate*; *e. g.*, the man is *happy.*

(2) As modifying the *subject*; *e. g.*, the *good* man is happy.

(3) As modifying the predicate; *e. g.*, the good man is a *happy* man.

In either case we have,

---

* The *first* person is said to be more *worthy* than the second; the second than the third.

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(9.) RULE II.—Adjectives agree with the nouns to which they refer in gender, number, and case.

[This rule applies to all adjectives, pronouns, and participles.]

| | |
|---|---|
| *Man is mortal.* | ὁ ἄνθρωπος θνητός ἐστιν. |
| *A large park.* | Παράδεισος μέγας. |
| *Both the children.* | Τὼ παῖδε ἀμφοτέρω. |

*Rem.* 1. When the subject is a *general* idea, the predicate adjective is put in the neuter singular, without regard to the gender or number of the subject.

[The word *thing* or *something* can generally be subjoined in English.]

| | |
|---|---|
| *Virtue is* (something) *praiseworthy.* | ἡ ἀρετή ἐστιν ἐπαινετόν. |
| *Plurality of rulers is not* (a) *good* (thing). | οὐκ ἀγαθὸν πολυκοιρανία. |

*Rem.* 2. When the subject is an infinitive, or a sentence used as a noun, the adjective is put in the neuter; *e. g.*,

| | |
|---|---|
| *To be a king is not bad.* | Οὐ κακὸν βασιλεύειν. |
| *It was plain that the king was somewhere near.* | Δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν. |

*Rem.* 3. A dual feminine noun is often found with a *masculine* adjective; *e. g.*,

| | |
|---|---|
| *Both these two days.* | Ἀμφω τούτω τὼ ἡμέρα. |
| *Two women brawling.* | Δύο γυναῖκε ἐρίζοντε. |
| *The two hands.* | Τὼ χεῖρε. |

(10.) With two or more nouns,

(*a*) Of the same gender, the adjective will be of the same gender, plural.

| | |
|---|---|
| *The mother and daughter were beautiful.* | Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. |

(*b*) If of *different* genders, denoting *persons*, the most worthy* gender prevails.

| | |
|---|---|
| *The woman and her children are good.* | Ἡ γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. |

* The masc. is said to be more *worthy* than the fem., the fem. than the neut.

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(*c*) If of different genders, denoting *things*, the neuter plural is generally used; *e. g.*,

| | |
|---|---|
| *Stones, bricks, and sticks thrown about at random are good for nothing.* | Λίθοι τε καὶ πλίνθοι καὶ ξύλα, ἀτάκτως ἐῤῥιμμένα, οὐδὲν χρήσιμά ἐστιν. |

## § 3. *Apposition.*

(11.) A noun may stand,

(*a*) In the subject, denoting the same person or thing as the subject-noun (or pronoun); *e. g.*, Cyrus, the *king*, came.

(*b*) In the predicate, denoting the same person or thing with the predicate-noun; *e. g.*, We admire Cyrus, the *king*.

Nouns thus related are said to be in *apposition;* and we have

(12.) RULE III.—Nouns in apposition with each other agree in case.

| | |
|---|---|
| *Cyrus, the king, is come.* | Κῦρος ὁ βασιλεὺς ἥκει. |
| *We admire Cyrus, the king.* | Θαυμάζομεν Κῦρον τὸν βασιλέα. |

*Rem.* If the apposed noun have two forms, one for masc. and another for fem., it can agree also in gender.

| | |
|---|---|
| *Tomyris, the queen.* | Τόμυρις, ἡ βασίλεια. |

## § 4. *Predicate-Nominative.*

(13.) A noun may form the predicate if connected with the subject by the verb εἶναι (in any of its forms), or by a verb not having a complete predicative meaning in itself. And

RULE IV. The predicate-nominative agrees with the subject in gender, number, and case.

| | |
|---|---|
| *Cyrus was a king.* | Κῦρος ἦν βασιλεύς. |
| *Tomyris was a queen.* | Τόμυρις ἦν βασίλεια. |

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*Rem.* Of the verbs expressing an incomplete idea the following are examples: *to be*, ὑπάρχειν; *to become*, γίγνεσθαι, &c.; to *continue*, *appear*, be *named*, *called*, *chosen*, &c.

| | |
|---|---|
| *Alcibiades was chosen general.* | Ἀλκιβιάδης ἠρέθη στρατηγός. |
| *The girl became a leather bottle.* | Ἀσκὸς ἐγένετο ἡ κόρη. |

## § 5. *The Article.*

| | |
|---|---|
| (14.) (*a*) *A man.* | ἄνθρωπος. |
| (*b*) *A* [certain] *woman had a hen.* | γυνή τις ὄρνιν εἶχεν. |

(*a*) There is no indefinite article in Greek.

(*b*) Its place is sometimes supplied by τὶς when a particular person or thing is meant (as in (*b*)).

USES OF THE ARTICLE ὁ, ἡ, τό.

[The student should learn the following *examples* thoroughly, so as to be able to give the Greek form on the right-hand side (both in English and Greek) promptly, when the English on the left is named to him. This will give him a better *practical* acquaintance with the uses of the article than pages of explanation.]

(15.) DEFINING USE.

| | |
|---|---|
| *A man.* | ἄνθρωπος. |
| (*a*) *The* man said. | ὁ ἄνθρωπος ἔφη. |

(*a*) The article is used (as in English) to define an object as distinguished from others of the same kind. Hence,

RULE V.—The subject-noun takes the article, *not* the predicate; *e. g.*,

| | |
|---|---|
| *The girl* became a leather bottle. | ἀσκὸς ἡ κόρη ἐγένετο. |
| *Day* became night.* | νὺξ ἡ ἡμέρα ἐγένετο. |

* In this example, the *order* of the words in the English shows that *day* is subject, and *night* predicate; but in Greek it does not; the *article* with ἡμέρα, however, removes all ambiguity

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(16.) GENERALIZING USE.

| | |
|---|---|
| (*a*) *Man* is mortal. | ὁ ἄνθρωπος θνητός ἐστιν [*The* man is mortal]. |
| *Milk* is sweet. | τὸ γάλα ἐστὶν ἡδύ [*The* milk, *i. e.*, *all* milk, is sweet]. |

(*a*) The article is used where the noun designates a *class* of objects, or a *whole* [unlike English].

(17.) USE WITH ABSTRACT NOUNS.

| | |
|---|---|
| (*a*) *Virtue. Temperance.* | Ἀρετή. Ἐγκράτεια. |
| *War is not free from dangers.* | πόλεμος οὐκ ἔστιν ἄνευ κινδύνων. |
| (*b*) *War is not free from dangers, but peace is.* | ὁ πόλεμος οὐκ ἔστιν ἄνευ κινδύνων, ἡ δὲ εἰρήνη ἀκίνδυνος [*The* war, *the* peace]. |
| (*c*) *The beauty of virtue.* | τὸ τῆς ἀρετῆς κάλλος [The *of-the-virtue* beauty]. |

(*a*) Abstract nouns used strictly as such are without the article [as in English]. But (*b*) when two general nouns are contrasted, or (*c*) when the abstract is used in a personified or concrete sense, the article is used [unlike English].

(18.) USE WITH PROPER NAMES.

| | |
|---|---|
| (*a*) *Socrates* said. | Σωκράτης ἔφη. |
| *Socrates* the philosopher. | Σωκράτης, ὁ φιλόσοφος. |
| (*b*) *Socrates* [who was before mentioned, *or*, the *celebrated*] said. | ὁ Σωκράτης ἔφη [*The* Socrates said]. |

(*a*) Proper names, simply as such, do not take the article; but (*b*) they do by way of distribution, as having been before mentioned, or as celebrated names.

(19.) USE WITH OR INSTEAD OF POSSESSIVES.

| | |
|---|---|
| A *slave of thine.* | σὸς δοῦλος. |
| (*a*) *Thy* slave. | ὁ σὸς δοῦλος [*The* thy slave]. |

(*a*) The article must be used with the possessive pronoun if a *particular* person or thing is meant [unlike English].

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| | |
|---|---|
| (*b*) *My* father. | ὁ πατήρ [*The* father]. |
| I have a pain in *my* head. | ἀλγῶ τὴν κεφαλήν [I am pained as to *the* head]. |
| Parents love *their* children. | οἱ γονεῖς τὰ τέκνα στέργουσιν. |

(*b*) The possessives *my, thy,* &c., are expressed by *the article* alone when the relations to be indicated are obvious.

(20.) WITH ADJECTIVES OR PARTICIPLES USED AS NOUNS.

| | |
|---|---|
| (*a*) *Good men* [the good]. | οἱ ἀγαθοί. |
| *The good* [man]. | ὁ ἀγαθός. |

(*a*) An adjective used without a noun, as in (*a*), must have the article.

| | |
|---|---|
| (*b*) *The beautiful* (in the abstract). | τὸ καλόν. |
| *What is beautiful* (in the concrete). | τὰ καλά. |

(*b*) The *neut. sing.* adjective expresses the abstract, the *neut. pl.* the concrete.

| | |
|---|---|
| (*c*) *He who does.* | ὁ πράττων. |
| *I admire him that does.* | θαυμάζω τὸν πράττοντα. |

(*c*) The art., with the part., is equivalent to the *demonstrative with the relative and verb* (ὁ πράττων = ἐκεῖνος ὃς πράττει).

| | |
|---|---|
| (*d*) *Others. Many.* | Ἄλλοι. Πολλοί. |
| *The* others [the rest]. | οἱ ἄλλοι. |
| *The rest of Greece.* | ἡ ἄλλη Ἑλλάς [The *other* Greece]. |
| *The many* [the mass]. | οἱ πολλοί. |
| *The majority.* | οἱ πλεῖστοι. |

(21.) WITH ATTRIBUTIVES JOINED TO NOUNS.

| | |
|---|---|
| (*a*) *The good man* [*i. e.*, in opposition to the bad]. | ὁ ἀγαθὸς ἀνήρ, *or* ὁ ἀνὴρ ὁ ἀγαθός. |
| The *beauty of virtue.* | τὸ τῆς ἀρετῆς κάλλος, *or* τὸ κάλλος τὸ τῆς ἀρετῆς. |

(*a*) Put the attributive *between* the article and noun, or after the noun with the article repeated.

| | |
|---|---|
| (*b*) *A good man* [*i. e.*, as such]. | ὁ ἀνὴρ ἀγαθός, *or* ἀγαθὸς ὁ ἀνήρ. |

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(*b*) Put the article *along with* the noun, either before or after the adjective, where the adjective is used to denote a property not *distinctive*, but *proper* to the object.

| | |
|---|---|
| c) *This* man. | οὗτος ὁ ἀνήρ, *or* ὁ ἀνὴρ οὗτος (*not* ὁ οὗτος ἀνήρ). |
| *That* man. | ἐκεῖνος ὁ ἀνήρ, *or* ὁ ἀνὴρ ἐκεῖνος (*not* ὁ ἐκεῖνος ἀνήρ). |
| *The king himself.* | αὐτὸς ὁ βασιλεύς, *or* ὁ βασιλεὺς αὐτός. |

(*c*) Put the art. *with the noun*, either before or after the demonstrative (never *with* the demonstrative).

☞ ὁ αὐτός means *the same* (26, *a*).

(22). USE AS DEMONSTRATIVE PRONOUN.

| | |
|---|---|
| (*a*) *This one* he honoured; *that one* not. | τὸν μὲν ἐτίμα, τὸν δὲ οὔ. |
| *These—those.* | οἱ μὲν—οἱ δέ—. |
| (*b*) A wolf pursued a lamb; *but it fled for refuge into a temple.* | λύκος ἀμνὸν ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγεν. |

(*a*) The article is used *distributively* for the demonstrative pronoun, and (*b*) *alone* as a demonstrative in reference to an object before mentioned.

(23.) USE WITH ADVERBS.

| | |
|---|---|
| (*a*) The men *of old.* | οἱ πάλαι [*The* of old]. |
| *The wise men* of old. | οἱ πάλαι σοφοὶ ἄνδρες, *or* οἱ πάλαι σοφοί [The *of-old* wise]. |
| *The intervening time.* | ὁ μεταξὺ χρόνος [The *between* time]. |

(*a*) The adverb with the article has the force of an adjective.

(24.) USE WITH INFINITIVE.

| | |
|---|---|
| (*a*) *Hearing.* | τὸ ἀκούειν [The to-hear]. |
| *Of hearing.* | τοῦ ἀκούειν [of the *to-hear*]. |

(*a*) The article is used with infin. in all cases as a substantive (comp. Latin *gerund*).



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(25.) COMMON ELLIPSES.

| | |
|---|---|
| *The* [affairs] *of the state.* | τὰ τῆς πόλεως [*The* of the city]. |
| *My* affairs [or property]. | τὰ ἐμά [The *mine*]. |
| *Alexander, the* [son] *of Philip.* | Ἀλέξανδρος, ὁ Φιλίππου [*υἱός* understood]. |
| *The* [nature] *of virtue.* | τὰ τῆς ἀρετῆς. |
| *Our contemporaries.* | οἱ καθ' ἡμᾶς. |
| *Pisistratus and his followers* [companions, &c.]. | οἱ ἀμφὶ (*or* περὶ) Πεισίστρατον. |

## § 6. Αὐτός *and* Πᾶς.

(26.) Αὐτός has *three* meanings, dependent on its *position* and on its combination with the *article;* viz., *same, self,* and *him, her, it,* &c.

| | |
|---|---|
| (*a*) The *same* man. | ὁ αὐτὸς ἀνήρ. |
| In the *same* house. | ἐν τῇ αὐτῇ οἰκίᾳ. |

(*a*) *With* the article, it means "*the same,*" in any of its cases.

| | |
|---|---|
| (*b*) 1. He *himself* said. | αὐτὸς ἔφη. |
| 2. For I saw [the man] *himself.* | αὐτὸν γὰρ εἶδον. |
| 3. I fear this more than death *itself.* | μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν (*or* αὐτόν τὸν θάνατον). |

(*b*) *Without* the article, it means "*self;*" (1) in the nom. *without* a noun; (2) in an oblique case *without* a noun, *if at the beginning of the clause* (not otherwise); (3) in *any* case *with* a noun.

| | |
|---|---|
| (*c*) I gave *him* the book. | ἔδωκα αὐτῷ τὸ βιβλίον. |
| For I saw *him.* | εἶδον γὰρ αὐτόν. |
| He sent *them.* | ἔπεμψεν αὐτούς. |

(*c*) It means *him, her, it,* &c., in an oblique case *without* a noun, *if not at the beginning of the clause.*

| | |
|---|---|
| (27) (*a*) *Every man.* | πᾶς ἄνθρωπος. |
| *All* men. | πάντες ἄνθρωποι. |

Πᾶς, πάντες, (*a*) *without* the art., mean *every, all* (in general terms).

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| | |
|---|---|
| (*b*) The *whole* earth. | ἡ πᾶσα γῆ. |
| The *whole* army (all the [mass of] soldiers). | οἱ πάντες στρατιῶται. |

(*b*) *Between* the art. and noun, *the whole.*

| | |
|---|---|
| (*c*) *All* the soldiers. | οἱ στρατιῶται πάντες, or πάντες οἱ στρατιῶται. |

(*c*) *After* or *before* the art. and noun, *all* (this last being the *commonest* use of the word).

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## II. USE OF CASES.

### § 1. *Nominative.*

(28.) 1. *Subject-nominative.*—The subject of a proposition takes the nominative case, and is called the *subject-nominative.*

*Rem.* For the subject accus. with infin., see (105).

2. *Predicate-nominative.*—The predicate-nominative is used with verbs not expressing a complete predicate in themselves; *e. g.*, *to be, to become, to be called, deemed, named, chosen,* &c.: see (13 Rem.).

| | |
|---|---|
| *Alcibiades was chosen general.* | Ἀλκιβιάδης ἠρέθη στρατηγός. |

### § 2. *Genitive.*

(29.) *Fundamental Meaning.*—The genitive always expresses a notion either of,

1. The *point of separation* (*from, away from*).
2. The *ground* (either as origin, occasion, material, or cause).
3. The *condition* (of time or place).

☞ To one of these three relations all the following rules can be referred. It will thus be seen that part of the uses of the Latin *ablative* are supplied in Greek by the *genitive.*

(30.) Rule VI.—*General Rule.*—The genitive answers the questions *whose? of whom? of what?* in connection with a noun.

| | |
|---|---|
| *Government of men.* | ἀρχὴ ἀνθρώπων. |
| *The possession of virtue.* | ἡ κτῆσις τῆς ἀρετῆς. |

*Rem.* The genitive may stand either in an *objective* or *subjective* relation to the noun which governs it; *e. g.*,

| | |
|---|---|
| My *son's* longing. | πόθος υἱοῦ [subjective]. |
| My longing *for my son.* | πόθος υἱοῦ [objective]. |

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(31.) RULE VII.—*Partitive Genitive.*—The genitive is used to express the *whole* of which anything is a part. Hence,

(*a*) With superlatives.

| | |
|---|---|
| *The oldest of the generals.* | οἱ πρεσβύτατοι τῶν στρατηγων. |
| *The wisest of men.* | οἱ σοφώτατοι ἀνθρώπων. |

(*b*) With all words expressing distribution, number, or quantity, whether nouns, adjectives, pronouns, numerals, or adverbs.

| | |
|---|---|
| *Drops of water.* | σταγόνες ὕδατος. |
| *The middle of the day.* | μέσον ἡμέρας. |
| *To such* (*a pitch*) *of anger.* | εἰς τοῦτο ὀργῆς. |
| *Some of the other Greeks.* | τῶν ἄλλων Ἑλλήνων τινές. |
| *The wise of* (=among) *men.* | οἱ φρόνιμοι τῶν ἀνθρώπων. |
| *Of the rest, any one that wished—.* | τῶν ἄλλων τὸν βουλόμενον—. |
| *Three times a day.* | τρὶς τῆς ἡμέρας. |
| *Where on earth is he?* | ποῦ γῆς ἐστιν; |
| *Everywhere in the market.* | πανταχοῦ τῆς ἀγορᾶς. |

(*c*) With the verbs εἶναι and γίγνεσθαι, when they mean *to be among, to be of the number of,* &c.: *e. g.,*

| | |
|---|---|
| *I am not one of these.* | οὐκ ἐγὼ τούτων εἰμί. |
| *Zelea is* (a city) *of Asia.* | ἡ Ζέλειά ἐστι τῆς Ἀσίας. |
| *These become* [of the number or class] *of the elders.* | οὗτοι τῶν γεραιτέρων γίγνονται. |

(*d*) With almost *any* transitive verb, when its action is intended to reach only *part* of the object; *e. g.,*

| | |
|---|---|
| *I have given thee* (of) *my money.* | ἔδωκά σοι τῶν χρημάτων. |

(*e*) With all verbs expressing *to touch, take-hold of, share, participate in, border on, acquire, obtain.*

| | |
|---|---|
| *To touch the hand.* | ἅπτεσθαι τῆς χειρός. |
| *They partake of offices and honours.* | ἀρχῶν καὶ τιμῶν μετέχουσιν. |
| *To take one by the hand.* | χειρὸς ἑλεῖν τινα. |
| *To obtain* (have by lot) *good-fortune, ill-fortune, death,* &c. | τυχεῖν εὐτυχίας, δυστυχίας, τελευτῆς, &c. |

☞ Adjectives of the same meanings are also construed with the genitive.

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(32.) RULE VIII.—*Genitive of Mental Affections.*—The genitive is used with words expressing certain operations of the *senses*, *mind*, or *feelings*, to denote the *object* thereof.

(*a*) *Operations of the senses:* all the senses except *sight*.

| | |
|---|---|
| *He heard a confused noise* | θορύβου ἤκουσεν. |
| *Few tasted food.* | ὀλίγοι σιτου ἐγεύσαντο. |

*Rem.* 1. The acc. is used (*a*) with verbs of eating, drinking, &c., when (not eating a *portion*, but) the simple habit of using certain food, &c., is mentioned; *e. g.*, *to drink wine*, πίνειν τὸν οἶνον; *to drink some wine*, πίνειν οἶνου.

*Rem.* 2. The acc. is used with verbs of sense when the bare act is meant, without special reference to the object as its cause

☞ Two cases are used thus, acc. and gen.; *e. g.*,

| | |
|---|---|
| *I heard this from the messengers.* | ἤκουσα ταῦτα τῶν ἀγγέλων. |

(*b*) *Operations of the mind:* words of *perceiving*, *remembering*, *forgetting*, *reminding*, &c., *knowing*, and the contrary, *skilfulness* and *unskilfulness*, &c.; *e. g.*,

| | |
|---|---|
| *He did not learn of the plot.* | τῆς ἐπιβουλῆς οὐκ ἠσθάνετο. |
| *He remembers his friends.* | τῶν φίλων μέμνηται. |
| *Untaught in virtue.* | ἀπαίδευτος ἀρετῆς. |
| *Inexperienced in business.* | ἄπειρος τῶν πράξεων. |

(*c*) *Operations of the feelings:* viz., *desire*, *care*, *anxiety*, *pity*, *anger*, *envy*, &c., and their opposites; *e. g.*,

| | |
|---|---|
| *All desire what is good.* | πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν |
| *The laws take care of* (have regard to) *the public good.* | οἱ νόμοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται. |
| *To disregard the established laws.* | ὑπερορᾷν τῶν καθεστώτων νόμων |
| *Neptune had been angry with the Cyclops.* | Ποσειδῶν Κύκλωπος ἐκεχόλωτο |

(33.) RULE IX.—*Genitive of Price or Value.*—The genitive is used to denote the *price* or *value*.

☞ This gen. is used with verbs of *buying*, *selling*, *valuing*, &c.; also with adjectives of *worthiness* and *unworthiness*, &c.

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| | |
|---|---|
| *The Thracians buy their wives with much money.* | Οἱ Θρᾷκες ὠνοῦνται τὰς γυναῖκας χρημάτων μεγάλων. |
| *He sold the horse for fifty darics.* | ἵππον ἀπέδοτο πεντήκοντα δαρεικῶν. |
| *Men worthy of freedom.* | ἄνδρες ἄξιοι τῆς ἐλευθερίας |
| *For what price does he teach?* | πόσου διδάσκει; |

(34.) RULE X.—*Genitive of Crime.*—The genitive is used to denote the *crime, offence,* or *punishment.*

☞ This gen. is used with verbs of *accusing, condemning, acquitting, punishing,* &c.

| | |
|---|---|
| *To accuse any one of murder.* | ἐπαιτιᾶσθαί τινα φόνου. |
| *To take vengeance on one for murder.* | τιμωρεῖσθαί τινα φόνου. |
| *To be accused of impiety.* | ἀσεβείας φεύγειν. |
| *To condemn to death.* | κρίνειν θανάτου. |

(35.) RULE XI.—*Genitive of Property.*—The genitive is used to denote the *possessor* or *owner.*

☞ This gen. is used with the verbs εἶναι and γίγνεσθαι, and with the adjectives ἴδιος, οἰκεῖος, and ἱερός.

| | |
|---|---|
| *Socrates had much virtue.* | τοῦ Σωκράτους πολλὴ ἦν ἀρετή. |
| *The Ionian cities belonged to Tissaphernes.* | ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους. |
| *A horse sacred to the sun.* | ἵππος ἱερὸς τοῦ Ἡλίου. |

*Rem.* 1. Under this head comes the following construction:

| | |
|---|---|
| *It is the property* (peculiarity, mark, duty, characteristic) *of a good man to benefit his friends.* | ἀνδρός ἐστιν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους. |

*Rem.* 2. *Age, quality,* &c., are thus expressed possessively; *e. g.,*

| | |
|---|---|
| *He was about thirty years old.* | ἦν ἐτῶν ὡς τριάκοντα. [He was of years about thirty.] |

(36.) RULE XII.—*Genitive of Origin, Material, Supply.*—The genitive is used to denote the *origin, material,* or *supply.*

[Means and manner are denoted by the *dative* (460).]

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(*a*) ORIGIN.

| | |
|---|---|
| *Of Darius and Parysatis are born two children.* | Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο. |
| *The best counsels come from the best men.* | ἀρίστων ἀνδρῶν ἄριστα βουλεύματα γίγνεται. |

(*b*) MATERIAL.

| | |
|---|---|
| *The ornaments are made of brass or stone.* | τὰ ἀγάλματα ἢ χαλκοῦ πεποίηται ἢ λίθου. |
| *To have the smell of ointment.* | ὄζειν μύρου. |

(*c*) SUPPLY: Genitive with verbs and adjectives of *abounding* and *wanting, needing, filling*, &c.

| | |
|---|---|
| *A park full of wild-beasts.* | παράδεισος θηρίων πλήρης. |
| *Villages full of food and wine.* | κῶμαι μεσταὶ σίτου καὶ οἴνου. |
| *To be in want of provisions.* | ἀπορεῖν (*or* σπανίζειν) τῶν ἐπιτηδείων. |
| *There is need of slingers.* | σφενδονητῶν δεῖ. |
| *He would need many coadjutors.* | συμμάχων δέοιτ' ἂν οὐκ ὀλίγων. |

(37.) RULE XIII.—*Genitive of Separation.*—The genitive is used with words implying *separation, distance*, or *difference.*

☞ Such are adjectives, verbs, or adverbs of *removing, loosing, abstaining, desisting, depriving, differing from, being distant from*, and the like.

| | |
|---|---|
| *To withdraw from the road.* | εἴκειν τῆς ὁδοῦ. |
| *We appear to me to be encamped not far from him.* | οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. |
| *The Athenians were freed from tyrants.* | τυράννων ἠλευθερώθησαν οἱ Ἀθηναῖοι. |
| *Cease, then, from these things.* | παῦσαι οὖν τούτων. |
| *Ignorance differs from madness.* | διαφέρει μανιᾶς ἀμαθία. |
| *We begin life with pain.* | τοῦ ζῆν ἀπὸ λύπης ἀρχόμεθα. |
| *Free from fear.* | ἐλεύθερος φόβου. |
| *Apart from the others.* | χωρὶς τῶν ἄλλων. |

(38.) RULE XIV.—*Genitive of Occasion.*—The genitive is used to denote the *occasion* or the *scope* of an action.

☞ Rendered generally in English by, *on account of, for, in regard to.*

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| | |
|---|---|
| *We admire Socrates for his wisdom.* | θαυμάζομεν Σωκράτην τῆς σοφίας. |
| *With regard to your affliction, I pity you.* | τοῦ πάθους οἰκτείρω σε. |

(39.) RULE XV.—*Genitive of Superiority or Inferiority.*—The genitive is used with words denoting *superiority* or *inferiority*. Hence,

(1) With *comparatives* and multiple adjectives having a comparative force.

| | |
|---|---|
| *He is greater than his father.* | μείζων ἐστὶ τοῦ πατρός. |
| *The army is many times larger than ours.* | τὸ στράτευμα πολλαπλάσιόν ἐστι τοῦ ἡμετέρου. |

(2) With verbs of *ruling*, *excelling*, and their contraries, and all verbs having a *comparative* force.

| | |
|---|---|
| *Astyages ruled over the Medes.* | Ἀστυάγης Μήδων ἦρξεν. |
| *The story went beyond the fact.* | ὁ λόγος τοῦ ἔργου ἐκράτει. |
| *Wicked men are slaves to* (inferior to) *their passions.* | οἱ πονηροὶ ἥττωνται τῶν ἐπιθυμιῶν. |

(40.) RULE XVI.—*Genitive of Time.*—The time *when* or *within which* anything is done (if *indefinite*) is put in the genitive.

| | |
|---|---|
| *By day. By night.* | Νυκτός. Ἡμέρας. |
| *In the spring.* | τοῦ ἔαρος. |

*Rem.* 1. A *definite* time *when* is expressed by the dative (48).

*Rem.* 2. The place *where* is often expressed by the gen. in poetry.

☞ For prepositions with gen., see (57).

☞ For genitive *absolute*, see (109).

## § 3. *Dative.*

(41.) *Fundamental Meaning.*—The fundamental idea of the *dative* is directly opposed to that of the genitive.

1. The genitive expresses a notion *antecedent* to that of the verb; the dative a notion *consequent* upon that of the verb.
2. Hence it is used to express incidental limitations, like the Latin *ablative*.

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(42.) RULE XVII.—*General Rule.*—The dative is used to express the person or thing *to* or *for* which, to or for whose *advantage* or *disadvantage* anything is done or tends.

☞ For the sake of fuller illustration, we subjoin the following heads under this rule. The dat. is used,

(1) To express the *remote* object with *transitive* verbs governing also a *direct* object.

| | |
|---|---|
| *Cyrus gives him ten thousand darics.* | δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς. |

(2) With all words of address;

*i. e., speaking to, commanding, declaring, promising, threatening, encouraging, &c.*

| | |
|---|---|
| *Cyrus said to him.* | Κῦρος αὐτῷ εἶπεν. |
| *Having conversed with each other.* | διαλεχθέντες ἀλλήλοις. |

(3) With words implying *advantage* or *disadvantage*,

*i. e., to help, injure, reproach, upbraid, envy, please, displease, agree with, disagree with, &c.*

| | |
|---|---|
| *Friendly to thee.* | φίλος σοι. |
| *He tries to be useful to these.* | πειρᾶται τούτοις ὠφέλιμος εἶναι. |
| *Parysatis favoured Cyrus.* | Παρύσατις ὑπῆρχε τῷ Κύρῳ. |
| *I do not reproach those wishing to rule.* | οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι. |
| *Virtue pleases the good.* | ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς. |

(4) With words implying *nearness, distance, likeness, unlikeness, fitness, unfitness,* &c.

| | |
|---|---|
| *You resemble a slave.* | δούλῳ ἔοικας. |
| *Like the rest.* | ὅμοιοι τοῖς ἄλλοις. |

☞ ὁ αὐτός, *the same,* governs the dat. as an adjective of *likeness.*

| | |
|---|---|
| *With the same arms as Cyrus.* | τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις. |
| *He thought sincerity to be identical with folly.* | τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι. |

(5) Words (verbs, adjectives, or adverbs) denoting *intercourse, mixing with,* &c.

| | |
|---|---|
| *Associate with good men.* | ὁμιλεῖτε τοῖς ἀγαθοῖς. |
| *Mixing it with wine.* | οἴνῳ κεράσας αὐτήν. |

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(6) *To encounter, fight, quarrel, contend with,* &c.

| | |
|---|---|
| *Do not contend with your par nts.* | μὴ ἐρ.ζε τοῖς γονεῦσιν. |
| *To fight with any one.* | μάχεσθαί τινι. |

(7) *To follow, accompany, serve, obey, trust, yield to,* &c.

| | |
|---|---|
| *I follow the ancients.* | ἕπομαι τοῖς παλαιοῖς. |
| *Glory accompanies virtue.* | τῇ ἀρετῇ ἀκολουθεῖ δόξα. |
| *We will trust the guide.* | τῷ ἡγεμόνι πιστεύσομεν. |

(43.) RULE XVIII.—*Dative of Possession.*—The dative is used with the verbs εἶναι, γίγνεσθαι, and ὑπάρχειν, to denote the *possessor.*

| | |
|---|---|
| *Cyrus had a palace* [To Cyrus there was a palace]. | Κύρῳ βασίλεια ἦν. |
| *We have no provisions* [To us there is now nothing of provisions]. | ὑπάρχει νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. |

(44.) RULE XIX.—*Dative of Limitation.*—The dative is used to denote the limitation generally expressed in English by *in, as to, in respect of,* &c.

| | |
|---|---|
| *Strong both in body and soul.* | δυνατοὶ καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς. |
| *Inferior to us in number.* | πλήθει ἡμῶν λειφθέντες. |

(45.) RULE XX.—*Dative of the Agent.*—The dative is used with verbals in τέος and τός, and often with *passive* verbs, to express the *agent* (instead of ὑπό with genitive).

| | |
|---|---|
| *As has been shown by me.* | ὡς μοι δεδήλωται. |
| *You must practice virtue.* | ἀσκητέα ἐστί σοι ἡ ἀρετή. |

(46.) RULE XXI.—*Dative Instrumental.*—The dative is used (as the Latin ablative) to express the *cause, means, instrument,* or *manner* of an action.

| | |
|---|---|
| *They went away out of fear.* | φόβῳ ἀπῆλθον. |
| *Some one pierces him with a dart.* | αὐτὸν ἀκοντίζει τῷ παλτῷ. |
| *They entered with violence.* | βίᾳ εἰσῆλθον. |

☞ Hence χράομαι, *to use,* governs the dative.

| | |
|---|---|
| *Employing divination.* | μαντικῇ χρώμενος. |

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(47.) RULE XXII.—*Dative of Measure.*—The dative is used with *comparatives* and *superlatives*, to express the measure of excess or defect.

| | |
|---|---|
| *Much greater* [greater by much]. | πολλῷ μείζων. |

(48.) RULE XXIII.—*Dative of Time or Place.*—The place *where* and the time *when* (if *definite*) are expressed by the dative.

| | |
|---|---|
| *At Marathon.* | Μαραθῶνι. |
| *He was here on the third day.* | παρῆν τῇ τρίτῃ ἡμέρᾳ. |

☞ For dat. with prepositions, see (58).

## § 4. *Accusative.*

(49.) The ACCUSATIVE is the case of the *direct object*, and answers the questions *whom? what? to what place?*

### 1. Accusative of Object or Effect.

(50.) RULE XXIV.—*Accusative of Object or Effect.*—The accusative is used with active verbs, to denote the *direct object* or *effect* of the action.

| | |
|---|---|
| *The Greeks conquered the Persians.* | οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας. |
| *Cyrus made an inspection.* | Κῦρος ἐξέτασιν ἐποίησεν. |

(51.) RULE XXV.—Any verb, transitive or intransitive, may govern an accusative of a noun of cognate meaning.

| | |
|---|---|
| *I will risk this risk.* | κινδυνεύσω τοῦτον τὸν κίνδυνον. |
| *They were sick with the disease.* | ἠσθένησαν τὴν νόσον. |
| *To swear oaths.* | ὅρκους ὀμνύναι. |

(52.) RULE XXVI.—The accusative is used in Greek with many verbs, which are construed with other cases in Latin; especially,

(1) Verbs of *serving, flattering, answering, imitating, persuading*, &c.

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| | |
|---|---|
| *Serve the gods.* | θεράπευε τοὺς θεούς. |
| *He persuades the multitude.* | πείθει τὸ πλῆθος. |

(2) Verbs which imply *doing* or *saying* good or ill to or of any one.

| | |
|---|---|
| *To benefit one's friends.* | ὠφελεῖν τοὺς φίλους. |
| *He does well by his country.* | εὖ ποιεῖ τὴν πατρίδα. |
| *He does ill by his friends.* | κακῶς ποιεῖ τοὺς φίλους. |

(3) Verbs denoting *to swear by, escape the notice of, conceal from,* &c.

| | |
|---|---|
| *To escape the notice of the gods.* | θεοὺς λανθάνειν. |
| *I swear by all the gods.* | ὄμνυμι πάντας τοὺς θεούς. |

(4) Verbs denoting *reverence, fear, shame, pity.*

| | |
|---|---|
| *Pity the poor.* | ὀλοφύρου τοὺς πένητας. |

### 2. Double Accusative.

(53.) Rule XXVII.—*Double Accusative.*—Two accusatives are used with verbs which may affect two objects (generally one the *person*, the other the *thing*).

(1) With the verbs admitting a double nominative (28, 2); *i. e.*, verbs of *naming, appointing, calling, deeming,* &c.

| | |
|---|---|
| *He made him satrap.* | σατράπην ἐποίησεν αὐτόν. |
| *To call one a sophist.* | ὀνομάζειν τινὰ σοφιστήν. |

(2) With verbs of *doing* or *saying well* or *ill* (52, 2).

| | |
|---|---|
| *If any one had done him any good or hurt.* | εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν. |
| *They two wrought very many ills to the state.* | πλεῖστα κακὰ τὴν πόλιν ἐποιησάτην. |

(3) With verbs of *teaching, concealing, asking, entreating, dividing, depriving, clothing,* &c.

| | |
|---|---|
| *He asked of Amasis his daughter.* | ἤτει Ἄμασιν θυγατέρα. |
| *Socrates taught his disciples discretion.* | ὁ Σωκράτης τοὺς μαθητὰς ἐδίδαξε τὴν σωφροσύνην. |
| *He divided the army into twelve parts.* | τὸ στῖ ἴτευμα κατένειμε δώδεκα μέρη. |

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☞ In the passive construction of verbs of *asking*, *teaching*, &c., the *person* takes the nominative, but the *thing* generally remains accusative; *e. g.*,

| | |
|---|---|
| *I am asked my opinion.* | ἐρωτῶμαι τὴν γνώμην. |

3. Limiting Accusative.

(54.) Rule XXVIII.—*Accusative of Limitation.*—The accusative is used with intransitive or passive verbs and adjectives, to define them by a special limitation.

| | |
|---|---|
| *I have pain in the head.* | ἀλγῶ τὴν κεφαλήν. |
| *He is handsome in person.* | καλός ἐστι τὸ σῶμα. |
| *He was thought best in all respects.* | πάντα κράτιστος ἐνομίζετο. |
| *A Roman as to native land.* | πατρίδα Ῥωμαῖος. |

(55.) Rule XXIX.—*Accusative of Measure.*—The accusative is used to measure extent of *time* or *space*.

| | |
|---|---|
| *Cyrus remained thirty days.* | Κῦρος ἔμεινε ἡμέρας τριάκοντα. |
| *He is ten stadia distant.* | ἀπέχει δέκα σταδίους. |

☞ For the accusative with prepositions, see (59).

☞ For the accusative and infinitive, see (105).

## § 5. *Cases governed by Prepositions.*

(56.) Some prepositions govern but *one* case, others *two*, and others, again, *three*.

1. Prepositions governing but one Case.

(57.) *Prepositions with the genitive only: ἀντί, πρό, ἀπό, ἐκ, ἕνεκα.*

[With these the genitive idea of *antecedence*, or *origin*, is obvious.]

1. Ἀντί, *instead of.*

| | |
|---|---|
| *A slave instead of a king.* | δοῦλος ἀντὶ βασιλέως. |

2. Πρό, (*a*) *before* (either of time or place); (*b*) *for, in behalf of.*

| | |
|---|---|
| (*a*) *Before the gates. Before day.* | Πρὸ πυλῶν. Πρὸ τῆς ἡμέρας. |
| (*b*) *To fight for one's country.* | πρὸ τῆς πατρίδος μάχεσθαι. |

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3. Ἀπό, (*a*) *from* (of place); (*b*) *from* (of time) = *after*; (*c*) *from* = *by means of*.

| | |
|---|---|
| (*a*) *From the province.* | ἀπὸ τῆς ἀρχῆς. |
| (*b*) *After supper.* | ἀπὸ δείπνου. |
| (*c*) *From* (*by means of*) *the money.* | ἀπὸ τῶν χρημάτων. |

4. Ἐκ (ἐξ), (*a*) *out of* (in place); (*b*) *out of* (in time) = *after*; (*c*) *out of* = *in consequence of*.

| | |
|---|---|
| (*a*) *Out of the house.* | ἐκ τῆς οἰκίας. |
| (*b*) *After this.* | ἐκ τούτου (sc. χρόνου). |
| (*c*) *In consequence of these things.* | ἐκ τούτων. |

5. Ἕνεκα, *on account of, in respect of*.

## (58.) *Prepositions with the dative only:* ἐν, σύν, ἅμα.

[With these the idea of the dative as the *where*-case, or the case of the *instrument*, is obvious.]

1. Ἐν, (*a*) *in* (of place or time); (*b*) *in* = *by means of*.

| | |
|---|---|
| (*a*) *In the city.* | ἐν τῇ πόλει. |
| *During the time that* (= while). | ἐν ᾧ (χρόνῳ). |
| (*b*) *It is evident in* (by) *the victims.* | ἐν ἱεροῖς δῆλον. |

2. Σύν, (*a*) *with, along with* (cum); (*b*) *with* = *by the help of*.

| | |
|---|---|
| (*a*) *With the soldiers.* | σὺν τοῖς στρατιώταις. |
| (*b*) *With the help of God.* | σὺν Θεῷ. |

3. Ἅμα (properly an adverb of time) = *at the same time with*.

| | |
|---|---|
| *At daybreak.* | ἅμα τῇ ἡμέρᾳ. |

## (59.) *Prepositions with the accusative only:* ἀνά, εἰς, ὡς.

[With these the sense of the accusative as the *case of the object* is obvious.]

1. Ἀνά, (*a*) *up* (motion upward); (*b*) *up* (from bottom to top) = *throughout*.

| | |
|---|---|
| (*a*) *Up the river.* | ἀνὰ τὸν ποταμόν. |
| (*b*) *Throughout Greece.* | ἀνὰ τὴν Ἑλλάδα. |
| *Through the whole day.* | ἀνὰ πᾶσαν τὴν ἡμέραν. |
| *Every day.* | ἀνὰ πᾶσαν ἡμέραν (*without* the art.). |
| *With all one's might.* | ἀνὰ κράτος. |

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2. Εἰς (*to, into*) corresponds very closely with the Latin *in*, with acc.

| | |
|---|---|
| (*a*) *To Creon.* | εἰς Κρέοντα. |
| (*b*) *Into the city.* | εἰς τὴν πόλιν. |
| (*c*) *For gain.* | εἰς κέρδος. |
| (*d*) *In respect to virtue.* | εἰς ἀρετήν. |
| (*e*) *He made war against Attica.* | εἰς τὴν Ἀττικὴν ἐστράτευσεν. |
| (*f*) *Up to two hundred.* | εἰς διακοσίους. |

3. Ὡς, *to* = Latin *ad*, is used with *persons*, or objects taken as *persons* (not *things*). With numerals it means *about*.

| | |
|---|---|
| *He sends to the king.* | ὡς βασιλέα πέμπει. |
| *About two hundred.* | ὡς διακοσίους. |

2. Prepositions governing two Cases.

## (60.) *Prepositions with genitive and accusative:* διά, κατά, ὑπέρ.

1. Διά, radical meaning, *right through*.

(*a*) With genitive, (1) *through* (of place or time); (2) *through* = *by means of*.

| | | |
|---|---|---|
| (*a*) 1. | *Through the land.* | διὰ τῆς χώρας. |
| | *Through the whole time.* | διὰ παντὸς τοῦ χρόνου. |
| 2. | *To see by means of one's eyes.* | δι' ὀφθαλμῶν ὁρᾶν. |

(*b*) With accusative, (1) generally, *on account of*; (2) sometimes, *by means of*.

| | | |
|---|---|---|
| (*b*) 1. | *On account of this.* | διὰ ταῦτα. |
| | *On your account I am come.* | διὰ σὲ ἧκω. |
| 2. | *Through the gods I prosper.* | διὰ τοὺς θεοὺς εὖ πράττω. |

2. Κατά, fundamental meaning, *from above down*.

(*a*) With genitive, (1) *down, under* (from above); (2) figuratively, *against*.

| | | |
|---|---|---|
| (*a*) 1. | *Down from the wall.* | κατὰ τοῦ τείχους. |
| | *Down from the rocks.* | κατὰ τῶν πετρῶν. |
| 2. | *To speak against any one.* | κατά τινος λέγειν. |
| | *To lie against God.* | κατὰ τοῦ Θεοῦ ψεύδεσθαι. |

(*b*) With accusative, (1) *down through* = *throughout* (of place or time); (2) *as to, in respect to* (the uses to be modified by the context).

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| | |
|---|---|
| (*b*) 1. *Through Greece.* | καθ' Ἑλλάδα. |
| *During the same time.* | κατὰ τὸν αὐτὸν χρόνον. |
| 2. *By land and sea.* | κατὰ γῆν καὶ κατὰ θάλασσαν. |
| *According to law.* | κατὰ νόμον. |
| *Day by day* (daily). | καθ' ἡμέραν. |
| *By villages* (vicatim). | κατὰ κώμας. |

3. Ὑπέρ, *over, above.*

(*a*) With genitive, (1) *above, beyond* (with the idea of rest); (2) *over for defence* = *for, in behalf of.*

| | |
|---|---|
| 1. *Over the earth.* | ὑπὲρ τῆς γῆς. |
| *Beyond Egypt.* | ὑπὲρ Αἰγύπτου. |
| 2. *To fight for one's country.* | ὑπὲρ τῆς πατρίδος μάχεσθαι. |

(*b*) With accusative, *over, beyond* (with the idea of motion)

| | |
|---|---|
| (*b*) *To throw over the house.* | ὑπὲρ τὸν δόμον ῥίπτειν. |
| *Beyond description.* | ὑπὲρ λόγον. |

3. Prepositions governing three Cases.

(61.) *Prepositions with genitive, dative, and accusative:* ἀμφί, περί, ἐπί, μετά, παρά, πρός, ὑπό.

1. Ἀμφί and περί both mean *about, around* (but ἀμφί properly denotes *on both sides*; περί, *all around*).

(*a*) With genitive, *about* (= *of, concerning*), (περί more used than ἀμφί).

| | |
|---|---|
| (*a*) *To fight about* (for) *any one.* | ἀμφί τινος μάχεσθαι. |
| *To fear about* (for) *one's country.* | φοβεῖσθαι περὶ τῆς πατρίδος. |

(*b*) With dative, *about, around* (with sense of *nearness*).

| | |
|---|---|
| (*b*) *About the head.* | περὶ τῇ κεφαλῇ. |

(*c*) With accusative, *around*, in a more general sense, (1) *about*, of place; (2) of time or number.

| | |
|---|---|
| (*c*) 1. *About the mountains.* | ἀμφὶ τὰ ὄρη. |
| *They dwell about the river.* | περὶ τὸν ποταμὸν οἰκοῦνται. |
| 2. *About ten thousand.* | ἀμφὶ τοὺς μυρίους. |
| *About these times.* | περὶ τούτους τοὺς χρόνους. |

2. Ἐπί, fundamental meaning, *upon, at.*

(*a*) With genitive and dative, *upon, at*; the dative implying *closeness.*

(*b*) With accusative, *motion toward* (*upon*); object (*e. g.*, he went *upon* such an errand); then in a hostile sense, *against.*

[These meanings have all been illustrated.]



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3. Μετά, fundamental meaning, *with* (μέσος, *midst*).

(*a*) With genitive, *with*, *along with* (either of place or manner).

| | |
|---|---|
| (*a*) *To be among* (with) *men.* | μετ' ἀνθρώπων εἶναι. |
| *With many dangers.* | μετὰ πολλῶν κινδύνων. |
| *With* (in conformity with) *the laws.* | μετὰ τῶν νόμων. |

(*b*) With dative, only used by the poets, in sense of *among*.

(*c*) With accusative, almost always used, in *prose*, in the sense of *after*, *next after*.

| | |
|---|---|
| (*c*) *After this.* | μετὰ ταῦτα. |
| *The greatest river after the Ister.* | ποταμὸς μέγιστος μετὰ Ἴστρον. |

4. Παρά, fundamental meaning, *by the side of* (compare English *parallel*).

(*a*) With genitive, motion *from* beside a person.

| | |
|---|---|
| (*a*) *Messengers from the king.* | ἄγγελοι παρὰ βασιλέως. |

(*b*) With dative, *position near by* a person.

| | |
|---|---|
| (*b*) *With* (by) *you; by us.* | παρὰ σοὶ· παρ' ἡμῖν. |

(*c*) With accusative, (1) motion *to near* a person; (2) motion *along by the side* of; (3) *beyond*, on the *other* side of.

| | |
|---|---|
| (*c*) 1. *To the king.* | παρὰ βασιλέα. |
| 2. *Along the road-side.* | παρὰ τὴν ὁδόν. |
| 3. *Along the river.* | παρὰ τὸν ποταμόν. |
| *Beyond justice.* | παρὰ τὸ δίκαιον. |

5. Πρός, fundamental meaning, *before*, *in front of*.

(*a*) With genitive, *in front of*, *on the part of*.

| | |
|---|---|
| (*a*) *Before gods and men.* | πρὸς θεῶν καὶ πρὸς ἀνθρώπων. |
| *To speak on my side.* | πρὸς ἐμοῦ λέγειν. |

(*b*) With dative, position *in front of*, *before*, *in presence of*; also, *about*; then, *in addition to*.

| | |
|---|---|
| (*b*) *Before the judges.* | πρὸς τοῖς κριταῖς. |
| *About business.* | πρὸς πράγμασιν. |
| *Beside these things.* | πρὸς τούτοις. |

(*c*) With accusative, (1) *to* (motion towards); (2) *to*, *in regard to*; (3) *against*.

| | |
|---|---|
| (*c*) 1. *He sends to the king.* | πρὸς βασιλέα πέμπει. |
| 2. *With reference to this* (on account of this). | πρὸς ταῦτα. |
| 3. *To make war against the king.* | πρὸς βασιλέα πολεμεῖν. |

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6. Ὑπό, fundamental meaning, *under* (ὑπό, ὑπέρ = *sub*, *super*).

(*a*) With genitive, (1) *motion from under;* hence, (2) the *author, agent* (*by*), with passive verbs; (3) *cause, means.*

| | |
|---|---|
| (*a*) 1. *From under the chariot.* | ὑπὸ τοῦ ἅρματος. |
| 2. *He is admired by the citizens.* | ὑπὸ τῶν πολιτῶν θαυμάζεται. |
| 3. *Because of anger.* | ὑπ' ὀργῆς. |

(*b*) With dative (sometimes genitive), position *under.*

| | |
|---|---|
| (*b*) *Under* (at foot of) *the mountain.* | ὑπὸ τῷ ὄρει. |

(*c*) With accusative, (1) motion *towards, under;* (2) of *time.*

| | |
|---|---|
| (*c*) 1. *To go under the earth.* | ὑπὸ τὴν γῆν ἰέναι. |
| 2. *Towards night.* | ὑπὸ νύκτα. |
| *During the night.* | ὑπὸ τὴν νύκτα (*with* article). |

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## III. THE VERB.

### § 1. *Classes of Verbs.*

(62.) We here present certain peculiarities in the use of the different classes of verbs.

THE ACTIVE.

(63.) On Active verbs observe the following:

1. Some transitive verbs are used *intransitively* in single forms; viz., 2d aor., perf., and pluperf. The most important are,

| Pres. | 2d Aor. | Perf. |
|---|---|---|
| *ἵστημι, I place.* | *ἔστην, I stood.* | *ἕστηκα, I stand.* |
| *φύω, I produce.* | *ἔφυν, I became.* | *πέφυκα, I have become.* |

2. Some transitive verbs are used intransitively in the 2d perf.

| | |
|---|---|
| *ἐγείρω, I awake.* | *ἐγρήγορα, I am awake.* |
| *πείθω, I persuade.* | *πέποιθα, I trust.* |
| *ἄγνυμι, I break.* | *ἔᾶγα, I am broken.* |

3. Some intransitives which imply an action received or suffered by the subject are construed like passive verbs (with *ὑπό* and a genitive).

Such are *θνήσκειν, ἀποθνήσκειν, to die; πάσχειν, to suffer, be treated,* &c.

| | |
|---|---|
| *Hector suffered death from Achilles.* | Ἕκτωρ ἀπέθανεν ὑπὸ τοῦ Ἀχιλλέως. |
| *To be ill-used by some one.* | κακῶς πάσχειν ὑπό τινος. |

MIDDLE.

(64.) On the Middle voice observe the following:

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I. *Directly reflexive use.*

(*a*) The least common use of the middle is to denote an action performed directly by the subject upon himself; *e. g.*, λούσασθαι, *to wash one's self.*

(*b*) The directly reflexive use is more common in certain verbs which imply necessarily (in the middle) that the subject and object are the same, especially verbs denoting mental operations; *e. g.*, βουλεύειν, *to advise;* βουλεύσασθαι, *to advise one's self, to deliberate.*

☞ Especially, verbs signifying in the active *to cause to do* anything are used in the middle reflexively; *e. g.*, παύειν, *to cause to cease;* παύσασθαι, *to cease* (i. e., *to cause one's self to cease*).

II. *Remotely reflexive use.*

The most frequent use of the middle is to denote action done by the subject, either

(*a*) *For or in reference to himself,* or,

(*b*) *Upon an object connected with himself.*

| | |
|---|---|
| (*a*) *Cyrus subjugated all Asia* (for himself). | ὁ Κῦρος πᾶσαν τὴν Ἀσίαν κατεστρέψατο. |
| (*b*) *All washed their hands.* | πάντες ἐλούσαντο τὰς χεῖρας. |

III. *Causative reflexive use.*

The middle is used to denote what the subject *causes* to be done (by another) for *himself.*

| | |
|---|---|
| *Pausanias caused a table to be set for himself.* | ὁ Παυσανίας τράπεζαν παρετίθετο. |
| *I had you taught these things.* | ἐγώ σε ταῦτα ἐδιδαξάμην. |

IV. *Reciprocal use.*

The middle is used to express *reciprocal* action or *mutual* relations (supposing two persons or parties);

*E. g., to fight,* μάχεσθαι; *to converse,* διαλέγεσθαι; *to inquire,* πυνθάνεσθαι, &c.

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DEPONENTS.

(65.) Many verbs have a middle *form*, but a purely active (transitive or intransitive) meaning.

*Rem.* Such verbs are *αἰσθάνεσθαι, to feel, perceive; ἀφικνεῖσθαι, to arrive; γίγνεσθαι, to become; δέχεσθαι, to receive*, &c. They must be carefully distinguished from middle uses of active verbs.

[For the use of the MOODS, see (81).]

## § 2. *Infinitive.*

(66.) RULE XXX.—*Infinitive as Object.*—The infinitive is used to denote the object or aim.

1. This construction occurs with verbs denoting, (1) an act of *will*, (2) an operation of *thought*, (3) a *purpose* or *aim*.

| | |
|---|---|
| *I wish to speak.* | *βούλομαι λέγειν.* |
| *I teach you to write.* | *διδάσκω σε γράφειν.* |
| *I forbid you to do this.* | *κωλύω σε ταῦτα ποιεῖν.* |
| *I hope to prosper.* | *ἐλπίζω εὐτυχήσειν.* |
| *We come to learn.* | *ἥκομεν μανθάνειν.* |

2. The infinitive is used in the same way with *adjectives*, to denote their object or application; *e. g.*,

| | |
|---|---|
| *They appear calculated to delight.* | *ἱκανοὶ τέρπειν φαίνονται.* |
| *He is worthy to be admired.* | *ἄξιός ἐστι θαυμάσαι* or *ἄξιός ἐστι θαυμάζεσθαι.* |

☞ The Greek prefers the active to the passive after such adjectives (*e. g.*, "he is beautiful *to see*," instead of "*to be seen*").

[For the infinitive with *ὥστε*, see (90, *R.* 4).]

(67.) RULE XXXI.—If the verb governing the infinitive has a *personal* object expressed, it is put in the case which the verb governs.

| | |
|---|---|
| *I beg you to come.* | *δέομαί σου ἐλθεῖν.* |
| *I counsel you to be discreet.* | *συμβουλεύω σοι σωφρονεῖν.* |
| *I command you to write.* | *κελεύω σε γράφειν.* |
| *I forbid you to do this.* | *κωλύω σε ταῦτα ποιεῖν.* |

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*Rem.* 1. If such an infinitive has also a predicate noun or adjective, it follows the *case* of the object of the principal verb.

| | |
|---|---|
| *I wish you to be eager.* | δέομαί σου προθύμου εἶναι. |
| *I counsel you to be eager.* | συμβουλεύω σοι προθύμῳ εἶναι. |
| *I urge you to be eager.* | ἐποτρύνω σε πρόθυμον εἶναι. |

*Rem.* 2. With *verba sentiendi* or *declarandi*, when the subject and object are the same, the *object* is *omitted* before the infinitive (not put in the accusative, as in Latin).

| | |
|---|---|
| *I think* I *have erred.* | οἶομαι ἁμαρτεῖν (credo *me* errasse). |
| *You think* YOU *have erred.* | οἴει ἁμαρτεῖν (credis *te* errasse). |
| *He thinks* HE *has erred.* | οἴεται ἁμαρτεῖν (credit *se* errasse). |

☞ In this case, if there be a predicate noun or adjective, it is put in the nominative (by attraction).

| | |
|---|---|
| *The commander said he was zealous to render aid.* | ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν. |

(68.) RULE XXXII.—The infinitive, with (or without) the article τό, is used as a noun, still, however, retaining the force of the verb.

| | |
|---|---|
| *To flee is safer.* | φεύγειν ἀσφαλέστερόν ἐστιν |
| *To have* (=the having) *money is pleasant.* | ἡδύ ἐστι τὸ ἔχειν χρήματα. |
| *Clearchus barely escaped being stoned to death.* | Κλέαρχος μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι. |
| *Cyrus, on account of his love of learning—.* | Κῦρος, διὰ τὸ φιλομαθὴς εἶναι—. |

☞ For the accusative with infinitive, see (105).

## § 3. *Participle.*

(69.) RULE XXXIII.—The participle agrees with its noun in gender, case, and number, and governs the same case as its verb.

| | |
|---|---|
| *The blooming rose.* | τὸ ῥόδον θάλλον. |
| *A tyrant bearing rule over the state.* | τύραννος κρατῶν τῆς πόλεως. |

(70.) RULE XXXIV.—*Purpose.*—The *future* participle is used to express a *purpose*,

Where in English we should use *to*, *in order to*, &c., with the infinitive.

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| | |
|---|---|
| *Cyrus sent Gobryas* to see—. | Κῦρος ἔπεμψε τὸν Γωβρύαν ἐποψόμενον—. |
| —*Leading an army with intent to assist the king.* | —στρατιὰν ἄγων ὡς βοηθήσων βασιλεῖ. |
| *I come to say this.* | τοῦτο ἔρχομαι φράσων. |

*Rem.* When ὡς is used with the participle, it denotes that the intention of the *person to whom the participle refers* is expressed; *e. g.*, ὡς βοηθήσων, above.

(71.) RULE XXXV.—*Participle as Complement.*—The participle is used with many verbs as a complementary object, agreeing in case with the object noun.

| | |
|---|---|
| *I know that man is mortal* (=I know man being mortal). | οἶδα ἄνθρωπον θνητὸν ὄντα. |
| *I hear him say* (=saying). | ἀκούω αὐτοῦ λέγοντος. |
| *I rejoice that you have come.* | χαίρω σοι ἐλθόντι. |

*Rem.* 1. With passive verbs and εἶναι, the participle stands in the nominative either as predicate or attributive.

| | |
|---|---|
| *I am satiated with seeing these things* (attributive). | πλήρης εἰμὶ ταῦτα θεώμενος. |
| *The Athenians seem to have been distressed* (predicate). | οἱ Ἀθηναῖοι ἐφαίνοντο ὑπεραχθεσθέντες. |

*Rem.* 2. If the subject of the principal verb is also its object (*e. g.*, "*I know that I* am mortal"), the object pronoun is omitted, and the participle stands in the nominative (by *attraction*).

| | |
|---|---|
| *I know that I am mortal.* | οἶδα θνητὸς ὤν. |
| *I cease injuring you.* | παύομαί σε ἀδικῶν. |
| *I begin speaking.* | ἄρχομαι λέγων. |
| *You have done well* (*in*) *coming.* | εὖ ἐποίησας ἀφικόμενος. |

*Rem.* 3. In phrases such as, "*It is evident that I do* so and so," the Greek prefers the personal form, "*I am evidently doing* so and so," to the impersonal.

| | |
|---|---|
| *It is evident that I have done well by my country.* | δῆλός εἰμι (*or* φαίνομαι) τὴν πατρίδα εὖ ποιήσας. |

*Rem.* 4. The participle as complement is especially common with the verbs τυγχάνειν, λανθάνειν, διατελεῖν, φθάνειν, and οἴχεσθαι.

☞ In translating this construction, we often have to use an *adverb* in English.

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| | |
|---|---|
| *Crœsus* UNWITTINGLY *cherished his son's murderer.* | Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων. |
| *I* ALWAYS *do what is honourable.* | διατελῶ καλὰ ποιῶν. |
| *The elder son happened to be present* (=being present). | ὁ πρεσβύτερος παρὼν ἐτύγχανεν. |

## § 4. *Verbals in τέος and τός.*

(72.) RULE XXXVI.—Verbals in *τέος* derived from *transitive* verbs may be used personally (as predicate), and the personal subject is put in the dative.

| | |
|---|---|
| *You must punish the man.* | κολαστέος ἐστί σοι ὁ ἄνθρωπος. |

☞ Compare the construction with the Latin gerundive.*

(73.) RULE XXXVII.—Verbals, whether from *transitive* or *intransitive* verbs, may be used impersonally (as subject), and govern the case of their verbs.

☞ The personal *agent*, if expressed, is put in the dative

| | |
|---|---|
| *You must punish the man.* | κολαστέον ἐστί σοι τὸν ἄνθρωπον. |
| *We must desire peace.* | ἐπιθυμητέον ἐστὶν ἡμῖν τῆς εἰρήνης. |

*Rem.* The neut. pl. (*τέα* or *τά*) may be used as well as neut. sing.; *e. g.*,

| | |
|---|---|
| *We must trust friends.* | πιστά ἐστι τοῖς φίλοις. |
| *You must practice virtue.* | ἀσκητέα (*or* ἀσκητέον) ἐστί σοι τὴν ἀρετήν. |

☞ Compare the construction with the Latin nominative in *dum*.†

### ADVERB OF NEGATION, οὐ, μή.

(74.) The distinction between οὐ and μή (as well as all their compounds, οὐδείς, μηδείς, &c.), is as follows:

(*a*) Οὐ denies *directly* and *independently*.

(*b*) Μή denies *indirectly* and *dependently*; hence in *supposition, prohibition*, etc.

☞ Οὐ is the *objective*, and μή the *subjective* negative.

* Comp. First Latin Book (502). † Comp. First Latin Book (501).



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| | |
|---|---|
| (*a*) *I don't know.* | οὐκ οἶδα. |
| (*b*) *If he should not give? Do not write.* | ἐὰν μὴ διδῷ. μὴ γράψῃς. |

(75.) In Greek two or more negatives ***strengthen*** the negation.

| | |
|---|---|
| *He cannot either* [Gr. neither] *speak well of his friends or* (*nor*) *treat them well.* | οὐ δύναται οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν τοὺς φίλους. |

(76.) Μή and οὐ are used together after verbs of *hindering, denying, fearing*, and the like, when a negative precedes the verb.

| | |
|---|---|
| *Nothing prevents you from dying* (Gr. *lest not* to die). | οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν. |

*Rem.* In *questions*, οὐ expects the answer "*yes*;" μή the answer "*no*."

| | |
|---|---|
| *He is ill, is he not* (nonne ægrotat)? | ἆρ' οὐκ ἔστιν ἀσθενής; |
| *He is not ill, is he* (num ægrotat)? | ἆρα μή ἐστιν ἀσθενής; |

☞ On the use of the moods in simple sentences, see (83).

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# PART II.

## OF COMPOUND SENTENCES.

(77.) A COMPOUND sentence is one made up of two or more simple sentences. The sentences thus combined are either *Co-ordinate* or *Subordinate.*

### I. CO-ORDINATE SENTENCES.

### § 1. *Classes of Co-ordinate Sentences.*

(78.) CO-ORDINATE sentences are united together, but yet *independent* of each other. Co-ordination is either,

(*a*) *Copulative*, when an *addition* is made to the thought; *e. g.*, *Socrates* and *Plato. Socrates was* not only *wise*, but also *good.*

(*b*) *Adversative*, when the thought is *restricted; e. g.*, *he is not poor*, but *brave.*

(*c*) *Disjunctive*, when the one thought *excludes* the other; *e. g.*, *these things are* either *true* or *false.*

(*d*) *Causal*, assigning a *reason; e. g.*, *we admire Socrates*, for *he is virtuous.*

(*e*) *Conclusive*, expressing a *consequence; e. g.*, *Socrates is virtuous*, therefore *we admire him.*

### II. SUBORDINATE SENTENCES.

### § 2. *Classes of Subordinate Sentences.*

(79.) SUBORDINATE sentences are so united to others (called *principal* sentences) as to be *dependent* upon them.

*E. g.*, "*The messenger who was sent announced.*" Here "*the messenger announced*" is the principal sentence; "*who was sent*," the subordinate sentence.*

* It must be obvious that *co-ordinate* sentences are, for grammatical purposes, *principal* sentences. The doctrines and rules applied to *simple* sentences (Part I.) are applicable to all *principal* sentences; it is only in *sub-*

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(80.) Subordinate sentences are of five classes:

(A) CONJUNCTIVE SENTENCES, *i. e.*, such as are introduced by a conjunction or adverb of time.

(B) RELATIVE SENTENCES, *i. e.*, such as are introduced by a relative word.

(C) ACCUSATIVE WITH INFINITIVE.

(D) PARTICIPIAL SENTENCES.

(E) INTERROGATIVE SENTENCES, *i. e.*, such as are introduced by an interrogative word.

☞ We shall treat these in order, first giving a few statements and rules in regard to the use of the moods, and of the modal particle ἄν. For convenience' sake, we place here, also, the rules for the use of the moods in simple sentences.

## § 3. *The Moods.*

### 1. The Moods distinguished.

(81.) The verb expresses affirmation. The moods of the verb are used to vary the character of the affirmation.

I. The INDICATIVE mood asserts positively (or negatively) what is real (or objective).

*E. g.*, "*I strike.*" "*He has come.*"

II. The SUBJUNCTIVE asserts something as dependent on something else, or as not real, but tending (or possible) to be realized.

*E. g.*, "I am here that I *may* see." "*He may come.*" "*If he come.*"

III. The OPTATIVE asserts something as not real, without reference to its being realized, and generally as dependent on something *past*.

*E. g.*, "*I might go.*" "*Would that it could be so.*" "*Whosoever should say this would err.*" "I was there *that I might see.*"

IV. The IMPERATIVE expresses *command* (more or less gently).

*E. g.*, "*Depart* at once." "*Do not believe* it."

---

*ordinate* sentences that difficulty is likely to occur. It will be seen, however, that subordinate sentences are much freer in their construction in Greek than in Latin.

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*Rem.* 1. It flows from the nature of the subjunctive, that it refers mainly to *present* or *future* time; and its inflections, accordingly, follow those of the *primary* tenses of the verb (*e. g.*, ω, ῃς, ῃ; μαι, σαι, ται, &c.).

*Rem.* 2. It flows from the nature of the optative, that it refers mainly to *past* time; and its inflections, accordingly, follow those of the *historical* tenses of the verb (*e. g.*, μην, σο, το, &c.).

### 2. The Modifying Particle ἄν.*

(82.) Ἄν is a particle used to *modify the moods* of the verb. Its chief force is expressed in the following:

RULE XXXVIII.—Ἄν, with the Indicative, *diminishes* the objective force of the affirmation; with the Subjunctive or Optative, *increases* it.†

☞ An analogy to this may be found in the use of the word *perhaps* or *peradventure* in English. Thus, "*He saw it*," is an affirmation; "*Perhaps* he saw it," is doubtful; and thus the word *perhaps* diminishes the indicative force of the verb. Again, "*He may come*," is *less* affirmative than "*Perhaps* he may come."

*Rem.* Ἄν coalesces with several particles, so as to form one word with them; *e. g.*, εἰ ἄν = ἐάν or ἤν; ὅτε ἄν = ὅταν; ἐπειδή ἄν = ἐπειδάν, &c.

### 3. The Moods in Simple or Principal Sentences.

(83.) RULE XXXIX.—The SUBJUNCTIVE is used in principal sentences:

(1) In the 1st person, to express *exhortation* (like an *imperative*).

(2) In the *aorist*, 2d person, with μή, to denote *prohibition*.

(3) In *doubtful* questions; *e. g.*,

| | |
|---|---|
| (1) *Let us go and fight.* | ἴωμεν καὶ μαχώμεθα. |
| *Let us not wait.* | μὴ ἀναμένωμεν. |
| (2) *Do not steal.* | μὴ κλέψῃς. |
| (3) *What are we to do?* | τί ποιῶμεν; |

*Rem.* 1. In *general* prohibitions use the imperative present; *e. g.*, μή

* In epic poetry, κέ or κέν.

† See First Book in Greek (523).

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κλέπτε, "*Do not steal*," *i. e., habitually;* in *specific* prohibitions use the aorist subjunctive; *e. g.*, μὴ κλέψῃς, "*Do not steal*," *i. e.*, in this particular case.

*Rem.* 2. The subjunctive, in doubtful questions, may immediately follow βούλει or θέλεις (*do you wish?*); *e. g.*,

| | |
|---|---|
| *Do you wish, then, that we should consider?* | βούλει οὖν σκοπῶμεν; |

(84.) RULE XL.—The OPTATIVE (*without ἄν*) is used in principal sentences to express a *wish* (with or without the particles εἰ, εἴθε, εἰ γάρ).

| | |
|---|---|
| *May you be more fortunate than your father!* | γένοιο πατρὸς εὐτυχέστερος! |
| *Would that I had a voice!* | εἰ μοι γένοιτο φθόγγος! |
| *May the gods requite!* | οἱ θεοὶ ἀποτίσαιντο! |

*Rem.* 1. Observe that the *aorist* is used in the expression of a wish.

*Rem.* 2. When the wish *cannot* be gratified, the indic. imperf. or aor. is used, not the opt.; *e. g.*,

| | |
|---|---|
| *O that this could be done!* | εἴθε τοῦτο ἐγίγνετο! |
| *O that this had been done!* | εἴθε τοῦτο ἐγένετο! |

(85.) RULE XLI.—The OPTATIVE (*with ἄν*) is used in principal sentences (some *condition* being generally suppressed) to denote (1) a *supposed case;* (2) a *softened assertion.*

☞ This use is very near the fut. indic.

| | |
|---|---|
| (1) *Everything can happen in the course of a long time.* | —γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ. |
| *Not even this could any one say.* | οὐδὲ τοῦτ' ἄν τις εἴποι. |
| *I would gladly see this.* | ἡδέως ἂν θεασαίμην ταῦτα. |
| (2) *You will not escape.* | οὐκ ἂν φεύγοις. |

## § 4. *Conjunctive Sentences.*

### Relation of Conjunctions to the Moods.

(86.) As the *moods* express the varieties of affirmation, and as the *conjunctions* are used to indicate different relations of thought (as *conditional, causal,* &c.), it is clear that there must be a close connexion between the use of the conjunctions and that of the moods. It must be borne in mind, however, that the *nature of the affirmation* generally decides both the mood and the conjunction that shall be used. It cannot properly be said, therefore, that the conjunctions *govern* the moods; but, for convenience' sake, we treat them together.

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### GENERAL RULES.

(87.) RULE XLII.—In subordinate sentences the INDICATIVE is used to denote what the speaker affirms as real; the SUBJUNCTIVE or OPTATIVE, what he affirms as dependent upon something else.

(88.) RULE XLIII.—The SUBJUNCTIVE is used in the subordinate clause after a *primary* tense in the principal clause; the OPTATIVE after a *historical*.

### SPECIAL RULES.

#### 1. Final Sentences.

(89.) FINAL sentences (*i. e.*, those which express a *purpose, aim,* or *consequence*) are introduced by the conjunctions ὡς, ὅπως, ἵνα (ὡς μή, ὅπως μή, ἵνα μή), *so that, in order that* (*that not*, &c.), ὥστε, *so as.*

(90.) RULE XLIV.—In final sentences the *subjunctive* is used when the principal* verb is in a *primary* tense; the *optative*, when it is in a *historical* tense.

| | |
|---|---|
| *I am present, to see.* | πάρειμι, ἵνα ἴδω. |
| *I was present, to see.* | παρῆν, ἵνα ἴδοιμι. |
| *Speak, that I may know.* | λέξον, ἵνα ἴδω. |

*Rem.* 1. The moods of the aorist are considered as *primary* tenses, inasmuch as they do not refer to past time, but to momentary action.

*Rem.* 2. The indic. fut. is very commonly used with ὅπως to denote the *certainty* of the result aimed at; *e. g.*,

| | |
|---|---|
| *The Persian laws take care that the citizens may not be* (=shall *not be*) *such*—. | οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως μὴ τοιοῦτοι ἔσονται οἱ πολῖται—. |

*Rem.* 3. After ὡς, ὅπως, ἵνα, the particle ἄν is sometimes used with the subjunctive to denote a *suppressed condition.*

| | |
|---|---|
| *You shall lead us, that we may know* (*i. e.*, in a certain case). | ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν. |

*Rem.* 4. *Infinitive of Consequence.*—The infinitive is used with ὥστε (more rarely ὡς) to denote a supposed or habitual *result* of the leading sentence.

| | |
|---|---|
| *Cyrus was very ambitious, so as to endure all things*—. | φιλοτιμότατος ἦν ὁ Κῦρος, ὥστε πάντα ὑπομεῖναι—. |

* By the *principal* verb is meant the leading verb in the principal sentence.

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☞ If the result is stated as a fact that really occurred, the indicative is used.

| | |
|---|---|
| *Tissaphernes did not arrive, so that the Greeks became apprehensive.* | οὐχ ἥκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον. |

### 2. Temporal Sentences.

(91.) The *temporal* conjunctions (*when, until, before that,* &c.) are ὅτε, ὁπότε, ἐπεί, ἐπειδή, ἕως, πρίν. Of course, the *Indicative* is used with these in the narration of *actual facts.* But,

(92.) RULE XLV.—The OPTATIVE is used with temporal conjunctions to express (*not* an individual fact, but) a case of frequent occurrence, after a historical tense in the principal sentence.

| | |
|---|---|
| Whenever *the barbarian kings made an expedition, they intrenched themselves*—. | ὁπότε στρατοπεδεύοιντο οἱ βάρβαροι βασιλεῖς, τάφρον περιεβάλλοντο—. |

☞ Observe that the opt. is used in this construction *without* ἄν.

(93.) The temporal conjunctions, combined with ἄν, obtain a *conditional* force; *e. g.,* ὅτε = *when,* ὅταν = *whenever;* ἐπειδή = *after that,* ἐπειδάν = *whenever, if at any time.*

(94.) RULE XLVI.—The SUBJUNCTIVE is used with the temporal conjunctions when compounded with ἄν.

| | |
|---|---|
| *When you wish to talk, I will talk with you.* | ἐπειδὰν σὺ βούλῃ διαλέγεσθαι, τότε σοι διαλέξομαι. |
| *When the barbarian kings make an expedition,* &c. | ὁπόταν στρατοπεδεύωνται οἱ βάρβαροι βασιλεῖς—. |

*Rem.* The *Infinitive* is used after πρίν, to denote incidentally a point of time, especially if not referring to the future.

| | |
|---|---|
| *Three children were born to Darius before he was king.* | ἦσαν Δαρείῳ, πρὶν βασιλεῦσαι, γεγονότες τρεῖς παῖδες. |

### 3. Conditional Sentences.

(95.) 1. The conditional conjunctions are εἰ and εἰ ἄν = ἐάν, or ἤν, or ἄν.

☞ This ἄν (*if*) stands at the *beginning* of the sentence, and can thus be distinguished from the modal particle ἄν, which *must have some words before it.*

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2. In *conditional sentences* the conditional clause is called the *Protasis*, the consequent clause the *Apodosis*.

Thus, in the sentence "*If you say this, you err*," the clause "*if you say this*" is the protasis, and the clause "*you err*" the apodosis.

### The Four Classes of Conditionals.

(96.) (1) *If you say this, you err.* | εἰ τοῦτο λέγεις, ἁμαρτάνεις.

(1) Here both condition and consequence are supposed to be facts, or unquestioned possibilities, and the *Indicative* is used in both clauses.

(2 *Were you to say this, you would err* (but you *will not* say it). | εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν.

*Had you said this, you would have erred.* | εἰ τοῦτο εἶπας, ἥμαρτες ἄν.

(2) Here the condition is believed to be *impossible;* hence (there being no uncertainty) the indicative (historical) is used in the protasis, and the indicative with ἄν in the apodosis; the *imperfect* tense to present or future (indefinite) time, the *aorist* for past time.

(3) *If you* (shall) *say this, you will err.* | ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ.

(3) Here the condition and result are regarded as *probable* or *likely;* ἐάν with subj. in protasis, indic. (generally future) in apodosis.

(4) *If you should say this, you would err.* | εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν.

(4) Here no reference is had either to probability or improbability εἰ with the opt. in protasis; opt. with ἄν in apodosis. Hence the rule for all four cases may be expressed as follows:

(97.) RULE XLVII.—In conditional sentences we express,

(1) Reality, or absolute possibility, by the Indicative in both clauses;

(2) Impossibility, by the Indicative (historical) in both, but with ἄν in apodosis;

(3) Probability, by ἐάν with Subjunctive in protasis, and Indicative (generally Future) in apodosis;

(4) Mere assumption, by εἰ with Optative in protasis, and ἄν with Optative in apodosis.

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*Rem.* The different forms are sometimes used together. To denote *a repeated* action under certain conditions in past time, the protasis uses *εἰ* with opt., and the apodosis the imperf. indic. with *ἄν*.

| | |
|---|---|
| *When any one seemed to him to lag, he would strike him.* | εἴ τις αὐτῷ δοκοίη βλακεύειν, ἔπαιεν ἄν. |

☞ On subordinate sentences introduced by *ὅτι* or *ὡς*, see (106).

## § 5. *Relative Sentences.*

(98.) In the compound sentence, "The messenger, *who was sent*, announced," the clause "the messenger announced" is the principal sentence, and the clause "who was sent" the *relative* sentence. The word *messenger* is the antecedent of the relative *who*.

### 1. Agreement and Government.

(99.) RULE XLVIII.—The relative pronoun agrees with its antecedent in gender and number; but its *case* depends upon the construction of the relative sentence.

| | |
|---|---|
| *He sent along with her the soldiers whom Menon had.* | συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχεν. |
| *The villages, in which they were encamped—.* | αἱ κῶμαι, ἐν αἷς ἐσκήνουν—. |

*Rem.* 1. When the relative is in apposition with a noun after a verb of *calling, naming*, &c., it generally takes the *gender* of that noun.

| | |
|---|---|
| *Fear, which we call bashfulness.* | φόβος ἦν αἰδῶ καλοῦμεν. |

*Rem.* 2. The antecedent is often *omitted* in the principal clause, and *expressed* in the relative clause.

| | |
|---|---|
| *This is the man (whom) you saw.* | οὗτός ἐστιν ὃν εἶδες ἄνδρα, *or* ὃν εἶδες ἄνδρα οὗτός ἐστιν. |

*Rem.* 3. The phrase *ἔστιν οἵ* = *some*, and may be declined throughout *without* changing *ἔστιν*. Thus,

N. *ἔστιν οἵ, αἵ, ἅ, some.*
G. *ἔστιν ὧν, of some.*
D. *ἔστιν οἷς, αἷς, οἷς, to some,*
&c., &c.

| | |
|---|---|
| *Some say.* | ἔστιν οἳ λέγουσιν. |
| *From some things he refrained.* | ἔστιν ὧν ἀπέσχετο. |
| *Some (persons) I have admired.* | ἔστιν οὓς τεθαύμακα. |

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(100.) RULE LXIX.—(*Attraction of the Relative.*)—The relative is often made to agree in case with the antecedent (gen. or dat.).

| | |
|---|---|
| (Ye are) *worthy of the liberty which ye possess.* | ἄξιοι τῆς ἐλευθερίας, ἧς (instead of ἣν) κέκτησθε. |
| *I use the books which I have.* | χρῶμαι βιβλίοις, οἷς ἔχω. |

*Rem.* 1. The antecedent is often put in the *relative* clause, or (especially if a demonstrative pronoun) omitted entirely; *e. g.*,

| | |
|---|---|
| *Cyrus came up with what force he had.* | Κῦρος προσῆλθε σὺν ᾗ εἶχε δυνάμει. |
| *With those whom I have.* | σὺν οἷς ἔχω (instead of σὺν ἐκείνοις οἷς ἔχω). |

*Rem.* 2. With οἷος, ὅσος, and ὁστισοῦν both attraction and omission occur, giving rise to a peculiar construction. Thus, instead of

ἔραμαι ἀνδρὸς τοιούτου, οἷος σὺ εἶ, we have
ἔραμαι οἷον σοῦ ἀνδρός, *I love such a man as you.*
So ἐπαινῶ οἷον σὲ ἄνδρα, *I praise such a man as you.*

### 2. The Moods in Relative Sentences.

(101.) The Indicative is used in relative sentences to denote *facts*, in many cases where the Latin would use the Subjunctive. Note especially,

(102.) RULE L.—The FUTURE INDICATIVE is used in relative sentences to express a *purpose*, or *what should or must be*, even after a historical tense.

| | |
|---|---|
| *They took guides to lead* (= who should lead) *them.* | ἡγεμόνας ἔλαβον, οἳ αὐτοὺς ἄξουσιν. |

(103.) When ἄν is used in a relative sentence it is joined with the relative word; *e. g.*, ὃς ἄν, ὅστις ἄν, &c., *whoever*; and,

RULE LI.—The relative with ἄν is followed by the SUBJUNCTIVE, to denote what is probable or usual, if the principal clause has a primary tense; by the OPTATIVE, to denote a mere *hypothetical* possibility; *e. g.*,

| | |
|---|---|
| *Whomsoever any persons think better than themselves, these they are willing to obey.* | οὓς ἂν βελτίους τινὲς ἑαυτῶν ἡγήσωνται, τούτοις ἐθέλουσι πείθεσθαι. |
| *There is no evil that one can suffer greater than this.* | οὐκ ἔστιν ὅ,τι ἄν τις μεῖζον τούτου κακὸν πάθοι. |

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(104.) RULE LII.—The relative *without* ἄν is followed by the OPTATIVE after a historical tense, to denote *indefinite frequency* of action; or, after any tense, to denote a mere *supposition* or *general truth*; *e. g.*,

| | |
|---|---|
| *He did what* (in such case) *seemed good to him.* | ἔπραττεν ἃ δόξειεν αὐτῷ. |
| *Any one can practice the art with which he is acquainted.* | ἔρδοι τις, ἣν ἕκαστος εἰδείη τέχνην. |

## § 6. *Accusative with Infinitive.*

(105.) RULE LIII.—Many subordinate sentences, which in English are introduced by the conjunction *that*, are expressed in Greek by *the accusative with the infinitive.*

☞ The subject of the subordinate sentence is then in the *accusative.*

This construction occurs especially after *verba sentiendi* and *dicendi*, and phrases such as, it is *strange*, it is *obvious*, &c.

| | |
|---|---|
| *He demanded that those cities should be given to him—.* | ἠξίου δοθῆναί οἱ ταύτας τὰς πόλεις—. |
| *The mythologists say that Uranus first ruled—.* | οἱ μυθολόγοι φασὶ, τὸν Οὐρανὸν δυναστεῦσαι πρῶτον—. |

*Rem.* 1. The acc. with infin. (with or without the article prefixed) in general statements becomes the *subject* of the whole sentence.

| | |
|---|---|
| *That men should err is not strange.* | τὸ ἁμαρτάνειν ἀνθρώπους οὐ θαυμαστόν [ἐστιν]. |

*Rem.* 2. If the noun which forms the subject of the infinitive is governed by the preceding verb, it is generally put in the case required by that verb (see 67) instead of in the accusative.

(106.) Instead of the accusative and infinitive, the finite verb with ὅτι or ὡς is often used in Greek to form subordinate sentences. In this respect the Greek is much freer than the Latin. And for these cases we have the following:

RULE LIV.—With ὅτι or ὡς, after *verba sentiendi* or *declarandi*, etc., the INDICATIVE is generally used after a *primary* tense, the OPTATIVE after a *historical* tense.

| | |
|---|---|
| *I say that man is mortal.* | λέγω ὅτι ὁ ἄνθρωπος θνητός ἐστιν. |
| *We concluded that it was easier for man to rule—.* | ἐγιγνώσκομεν ὡς ἀνθρώπῳ ῥᾷον εἴη ἄρχειν. |

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*Rem.* Whether the ind. or opt. shall be used, depends upon the sense mainly. If what is stated is regarded *by the speaker as fact*, the indic. is used; but if he wishes to indicate it as the *sentiment of another*, the optative.

## § 7. *Participial Sentences.*

(107.) The participle is used to abridge discourse, instead of a relative, adverb, or conjunction with a verb. Thus, (1) "The gods, *when they are honoured* by men, rejoice" = "the gods, *honoured* by men, rejoice." Again, "I will mention those *that say*" = "I will mention those *saying*." (2) "*When the spring comes*, the flowers bloom" = "*spring coming*, the flowers bloom." These are abridged subordinate sentences, (1) being called the *conjunctive* participial construction, and (2) the *absolute* construction.

(108.) *Conjunctive Participial Construction.*—The participle in a subordinate sentence, *which has for its subject the subject or object of the principal sentence*, agrees with this last in gender, number, and case.

| | |
|---|---|
| *The gods rejoice when honoured by men.* | οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων. |
| *Cyrus collected an army, and besieged Miletus.* | Κῦρος, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον |
| *It is hard to address the belly, since it has no ears.* | χαλεπόν ἐστι λέγειν πρὸς γαστέρα, ὥτα οὐκ ἔχουσαν. |

(109.) RULE LV.—*Genitive Absolute.*—If the subordinate sentence contain a noun and participle *independent of the leading sentence*, both noun and participle are placed in the genitive.

☞ The gen. absolute is mostly used to denote the *time* or *cause* of an action.

| | |
|---|---|
| *While he was speaking, all were silent.* | ἐκείνου εἰπόντος, πάντες ἐσίγων. |
| *When the spring comes, the flowers bloom.* | τοῦ ἔαρος ἐλθόντος, τὰ ἄνθη θάλλει. |

*Rem.* 1. The particle ὡς, joined to the participle, denotes that it is to be taken *subjectively*; *i. e.*, as the *view*, *opinion*, &c., of some one (expressed in English by *as if*, *as though*, &c.); *e. g.*,

| | |
|---|---|
| *He gave command*, (under the pretext that) *Tissaphernes was plotting.* | παρήγγειλε, ὡς ἐπιβουλεύοντος Τισσαφέρνους. |

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*Rem.* 2. An *impersonal* participle (*e. g.*, ἐξόν, from ἔξεστι, *it is lawful*) may be used in the *accusative absolute*; *e. g.*, *while he might have peace* (= *it being permitted to have peace*), ἐξὸν εἰρήνην ἔχειν.

## § 8. *Interrogative Sentences.*

(110.) Questions are either *direct* or *indirect:* direct, when they are not dependent on any word or sentence going before; *e. g.*, "*Is Caius writing?*" indirect, when they are so dependent; *e. g.*, "Tell me *if Caius is writing.*" "*Is my friend come?*" (direct); "I do not know *whether my friend is come*" (indirect). In questions *not doubting*, whether direct or indirect, the indicative is used.

(111.) RULE LVI.—In indirect *doubtful* questions the SUBJUNCTIVE is used, if the preceding verb be in a *primary* tense; the OPTATIVE, if it be in a *historical* tense.

| | |
|---|---|
| *Where can I go?* (turn myself). | ποῖ τράπωμαι; |
| *I don't know where to go.* | οὐκ ἔχω, ὅποι τράπωμαι. |
| *I did not know where to turn myself.* | οὐκ εἶχον, ὅποι τραποίμην. |

## § 9. *Oratio Obliqua.*

### 1. Nature of Oratio Obliqua.

(112.) When one relates the words or opinions of another, he may do it in two ways:

(*a*) He may represent him as speaking in the *first person*, and give his words precisely as they were uttered; *e. g.*, "Ariovistus said, '*I have crossed the Rhine;*'" "The messenger announced, '*Peace has been declared.*'" This is called *oratio recta, direct discourse.*

(*b*) He may *state* the substance of what the other said or thought in narrative form; *e. g.*, "Ariovistus said *that he had crossed the Rhine;*" "The messenger announced *that peace had been declared.*" This is called *oratio obliqua, indirect discourse.*

### 2. The Forms of Oratio Obliqua.

(113.) The sentences introduced in the *oratio obliqua* are either *principal* or *subordinate; e. g.*, Ariovistus said that he would not wage war on the Æduans if they paid the tribute yearly. Here the sentence *that he would not wage war upon the Æduans* is a principal sentence, and *if they paid the tribute yearly* is a subordinate sentence.

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(114.) PRINCIPAL sentences in oratio obliqua are expressed,

(1) By the accusative with the infinitive; *e. g.*,

| | |
|---|---|
| *He announced that the enemy were running off.* | ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν. |

(2) By ὅτι or ὡς with the verb (106); *e. g.*,

| | |
|---|---|
| *He announced,* &c. | ἐπήγγειλε ὅτι οἱ πολέμιοι ἀπέφυγον *or* ἀποφύγοιεν. |

(3) By the participial construction (71); *e. g.*,

| | |
|---|---|
| *He announced,* &c. | ἐπήγγειλε τοὺς πολεμίους ἀποφυγόντας. |

(4) By the *object* infinitive (67); *e. g.*,

| | |
|---|---|
| *He bade the soldiers to attack the enemy.* | ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίοις. |

☞ This last construction occurs only with sentences denoting *wish, desire, command,* &c.

(115.) SUBORDINATE sentences in oratio obliqua are expressed as in direct discourse

*Rem.* 1. But if the statement is *meant to be indicated* as the sentiment of another, then the opt. is used (after a historical tense) instead of the indic. or subj.

| | |
|---|---|
| *He finally remarked what benefits Cyrus had rendered to the Persians.* | τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι. |

*Rem.* 2. The accusative with infinitive may be used in Greek in *any* kind of subordinate sentence.

| | |
|---|---|
| *They say that the Scythian nomades, after Darius had invaded their country, longed to take vengeance on him.* | Σκύθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρεῖον εἰσβαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι. |

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## USE OF CERTAIN PARTICLES AND PHRASES.

[The particles marked thus † cannot stand first in a sentence.]

### A.

(116.) ἄγε δή, or ἄγετε δή, "*come on now;*" "*but come.*"

(117.) ἀεί (Ionic and poetic, *αἰεί, αἰέν*), "*always.*"

☞ With participles it means "*for the time being,*" or "*in every case;*" *e. g.*,

ὁ ἀεὶ ἄρχων, "*the archon for the time being;*" ὁ ἀεὶ ἠδικημένος, "*he who in* (any or) *every instance* (*i. e.*, as often as the supposition has place) *suffers injustice.*"

(118.) ἄληθες (with proparoxytone accent) = "*really?*" "*is it so, then?*"

☞ It is thus used ironically (= *itane?*).

(119.) ἀλλά, "*but.*"

(1) In abrupt replies; *e. g.*, ἀλλ' ἀδύνατον, "*why, it's impossible;*" ἀλλὰ βούλομαι, "*well, then, I will.*"

(2) ἀλλά also = "*except*" after general negatives (some case of ἄλλος generally stands in the preceding clause).

(3) ἀλλ' ἤ (ἀλλὰ ἤ), "*unless, except* (*nisi*)." Thus, οὐδεὶς ἄλλος ἀλλ'* ἤ, "*nobody else but* (than)."

(120.) ἄλλο τι ἤ (or ἄλλοτι); used as an *interrogative* particle.

*E. g.*, ἄλλο τι ἡ περὶ πλείστου ποιῇ; "*do you not think it of great importance?*"—ἄλλοτι οὖν οἵγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; "*what then! do not the avaricious love gain?*"

(121.) ἄλλως τε καί, "*especially, in particular.*"

(122.) ἅμα (adv.), "*at the same time*" (as *prep.*, "together with," *dat.*).

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* Here, properly, the ἀλλά refers to οὐδείς, the ἤ to ἄλλος.—The ἄλλος is frequently omitted, and the form becomes οὐδεὶς ἀλλ' ἤ.

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(1) ἅμα, followed by καί in the following clause: *as soon as; e. g.,* ἅμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν, "*as soon as* we have heard anything, we will *at once* appoint officers," &c.

(2) ἅμα is also used with the *part.*, like μεταξύ· *e. g.*, ἅμα ταῦτ' εἰπὼν ἀνέστη, "*directly as he said this, he stood up.*"

(123.) ἀμέλει, "*without doubt,*" "*certainly.*"

☞ It is properly the imperative of ἀμελέω, "*be unconcerned,*" "*don't be uneasy about.*"

(124.) †ἄν, see (82); for ἐάν, see (95).

(125.) ἄνα,* "*up!*" (for ἀνάστηθι, "*rise up!*").

(126.) ἀνθ' ὧν stands for ἀντὶ ἐκείνων ἃ—.

(1) Thus, λαβὲ τοῦτο ἀνθ' ὧν ἔδωκάς μοι, "*take this* for what *you have given me.*"

(2) Also, for ἀντὶ τούτου ὅτι; *e. g.*, χάριν σοι οἶδα, ἀνθ' ὧν ἦλθες, "*I thank thee* (for this =) *because thou hast come.*"

(127.) †ἄρα (ἄρ and ῥά,† in *epic* poets), "*therefore,*" "*consequently,*" "*then.*"

(1) It is also used sometimes apparently without power, but indicates *conformity with nature* or *custom*; "*as might have been expected*;" *ex ordine, rite.* Hence it serves as a transition to an *expected* proposition.

(2) After εἰ, ἐάν, &c., it means "*perhaps*" or "*perchance.*"—εἰ μὴ ἄρα (*nisi forte*) has often an ironical meaning, "*unless,*" "*forsooth.*"

(128.) ἆρα (notice the accent), *num?* is an interrogative particle.

It stands at the beginning of the sentence,‡ while ἄρα cannot.

(129.) ἅτε (with *participle*), "*as being*".

*E.g.*, ὁ Κῦρος, ἅτε παῖς ὤν, ἥδετο τοῖς τοιούτοις, "*Cyrus*, as being *a boy, was pleased with such things.*"

(130.) †αὖ ("*backward*"), (1) "*again;*" (2) "*on the other hand;*" (3) "*farther;*" or, "*and then also.*"

---

* When prepositions are used alone as *adverbs*, and thus become equivalent to verbs, they throw back the accent.

† Enclitic.

‡ "Attic poets, however, allow themselves to interchange the quantity, and use ἄρα for *consequently*, ἆρα as the interrog. particle, but without altering the proper *place* of each."—*Buttmann.*



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(131.) †αὖτε, αὐτάρ (both epic), and ἀτάρ have the same meaning as αὖ.

So, also, the poetical †αὖθις, *Ion.* αὖτις (αὐτάρ and ἀτάρ *begin* a sentence or clause).

## Γ.

(132.) †γάρ (γε ἄρα), "*for*," properly denotes that what follows is an *explanatory affirmation*.

(1) It often refers to a short sentence to be mentally supplied (such as, "*I believe it*;" "*no wonder*," &c.).

2) In questions,* it answers pretty nearly to our "*then*," and implies *surprise* (="*why, what?*"); *e. g.*, οὐ γάρ; ἦ γάρ; "*is it not so?*"

τί γάρ; *quid enim?* or, *quidni enim?* = "*why not?*" "*certainly*," "*to be sure.*"

πῶς γάρ; (*Att.*) is an emphatic *denial*, "*how can it be so?*" = "*by no means.*"

πῶς γὰρ οὔ; "*how can it be* NOT *so?*" = "*by all means*," "*to be sure.*"

(133.) †γέ (a restrictive, but strengthening particle), "*at least*," "*at all events*," "*certainly*."

It adds emphasis to the word it is attached to, just as an *elevation of the voice* in speaking, or *italics* in a printed passage. It is used in *replies*, either to confirm or to restrict; also in *exhortations*, to make them more impressive.

ἔγωγε, "*I for my part.*"—εἰκότως γε, "*quite naturally.*"—πάνυ γε, "*quite so*," "*certainly.*"—γὲ δή, "*certainly.*"—γέ τοι, "*yet at least*;" "*at least, however*;" "*however.*"—γὲ μήν (certe vero; vero), "*certainly, however*;" "*but yet*:" hence it is also a strengthened δέ.—γοῦν = γὲ οὖν, "*of a truth*," or "*at least, then.*"

## Δ.

(134.) †δέ (see μέν) has the three meanings of "*and*," "*but*," "*for*."

The last in the old writers only.

(135.) †δή,† a strengthening particle, properly "*now*" (for which ἤδη is used).

---

* Especially after τίς; πότε; πῶς; &c.

† It is only in Homer and Pindar that δή stands at the beginning of a proposition or clause.

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(1) It is employed in various ways to enliven a speech; *e. g.*, ἄγε δή, φέρε δή, "*come now?*" τί δή; "*what then?*"

(2) It also means "*truly*," "*forsooth.*" After relatives, it has the force of our "*ever*;" *e. g.*, ὅστις δή, "*whoever it may be*," &c. It often follows superlatives; *e. g.*, μέγιστος δή, "*the very greatest.*"

(136.) †δῆθεν has often an ironical force, "*forsooth.*"

(137.) δήπου is a more emphatical πού (see πού), "*I imagine*," "*I suppose*," "*doubtless.*"

(138.) δήπουθεν, "*I hope*," "*I suppose.*"

It is used to hint, with a little irony, that the contrary is impossible = "*surely.*"

(139.) †δῆτα, a *confirmative* particle.

It is used, like δή, in assuring and confirming ("*surely*," "*certainly*").

(140.) διότι (= διὰ τοῦτο ὅτι), "*because.*"

Later writers often use it for ὅτι, "*that.*"

## E.

(141.) εἰ, (1) "*if;*" (2) in indirect questions, "*whether*"

εἰ καί, "*if even*," "*although.*"
καὶ εἰ, "*even if*," "*even though.*"
εἰ γάρ, "*O that!*"—a wish; like εἴθε.
εἰ μή, "*unless;*" εἰ μὴ σὺ κελεύεις, "*unless you command.*"
εἰ μὴ διά, "*but for*," "*if it were not for;*" *e. g.*, καὶ ἀπέθανεν ἂν εἰ μὴ διὰ τὸν κύνα, "*he would have died, had it not been for his dog.*"
εἴτις, εἴτι, properly, "*if any one;*" "*if any thing;*" but it is used as equivalent to ὅστις with more emphasis; "*whoever*," "*whatever.*"

(142.) εἶτα, ἔπειτα, (1) "*afterward*," "*thereupon;*" (2) "*then.*"

They are used (1) in *reproachful* or *indignant* questions; *e. g.*, —εἶτ' ἐγώ σου φείσομαι, "(after all this), *then, shall I spare thee?*"

(2) Often with verbs, to refer emphatically to a preceding *participle*; *e. g.*, οὐ δυνάμενοι εὑρεῖν τὰς ὁδούς, εἶτα πλανώμενοι ἀπώλοντο, "*not being able to find the way, they* THUS (or therefore) *perished wandering about.*"

(3) In enumerations; *e. g.*, πρῶτον (μὲν) .. εἶτα (δὲ), or ἔπειτα (δὲ), "*in the first place, . . . in the second place.*"

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(143.) ἔνθα, demonstr., "*here*," "*there*."

☞ But also, and in prose generally, relat., "*where*."*

*ἐνθάδε*, demonstr., "*here*;" "*hither*."

*ἐνταῦθα* (*Ion.* *ἐνθαῦτα*), "*here*."

*ἔνθεν*, "*hence*," "*thence*," "*whence*;" *ἐνθένδε*, "*hence*."

*ἔνθεν μέν—ἔνθεν δέ* (*hinc—illinc*), "*on the one side—on the other*."

*ἔνθεν καὶ ἔνθεν* (*hinc illinc; ab utraque parte*), "*on this side and that*;" "*on both sides*"

*ἐντεῦθεν*, "*hence*," "*thence*."

[All these words relate also to *time*.]

(144.) ἐπεί, (1) "*after*;" (2) "*since*," quoniam.

Before *interrogatives* and the *imperative*, it has the meaning of "*for*, "*for else*;" *e. g.*, *ἐπεὶ πῶς ἂν διακρίνοιμεν αὐτό*; "*for how else, then, could we distinguish it?*"—*ἐπεὶ θέασαι αὐτός*, "*for see, then, thyself*.

*ἐπειδή* has the same meanings, but *ἐπεί* is far oftener used in the sense of *since*.

(145.) ἕστε (= ἐς ὅτε), "*until*," "*as long as*."

(146.) ἔτι, "*yet*," "*still*," "*yet farther*."

*οὐκέτι, μηκέτι*, "*no more*," "*no longer*."

(147.) ἐφ' ᾧ, "*on condition that*."

*E. g.*, *λέξω σοι ἐφ' ᾧ σιγήσει*, "*I will tell thee* on condition *thou wilt be silent*." Here *ἐφ' ᾧ* (properly = *ἐπὶ τούτῳ ὅ*—) is equivalent to *ἐπὶ τούτῳ ὡς*—.

*ἐφ' ᾧτε*, the same, but generally with the infinitive; *e. g.*, *ἠρέθησαν ἐφ' ᾧτε συγγράψαι νόμους*, "*they were chosen* on condition of *drawing up the laws*."

## H.

(148.) ἤ, (1) "*or*;"† in comparisons, (2) "*than*."

(149.) ἦ, "*truly*," "*certainly*."

Most commonly a mere interrogative particle, *num?* "*whether?*"

*ἤ—ἤ, aut—aut, vel—vel*, "*either—or*."

*ἦ μήν*, "*assuredly*," in asseverations, promises, &c.

---

* But *ἔνθα* and *ἔνθα δή* may stand at the beginning of periods for *ibi*, "*there*" or "*then*."

† It retains this meaning in questions: *πόθεν ἦκει*; *ἦ δῆλον ὅτι ἐξ ἀγορᾶς*; "*where does he come from?—or, is it plain* (and so the question unnecessary) *that he is come from the market-place?*"

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(150.) ἤδη, "*now*," "*already*."

With reference to *future time*, or the *imperative*, it means "*at once*."

(151.) ἤν=ἐάν (see 95).

This form is used by the Attic poets for ἐάν · never ἄν.

## Θ.

(152.) †ϑήν (*enclit.*), "*I should imagine;*" "*surely*."

Used in a sarcastic sense: οὐ ϑήν, "*but not, though;*" ἦ ϑήν, "*but yet, though.*" It is peculiar to the Ionic and Doric poets.

## I.

(153.) ἵνα, (1) as adverb, "*where;*" (2) as conjunction, *in order that*."

ἵνα τί, "*wherefore?*"

## K.

(154.) καί, (1) "*and;*" (2) "*also*," "*even*."

τε—καί, "*both—and;*" "*not only—but also.*"

☞ καί and τέ correspond to the Latin *et* and *que*. Both these particles are often used where *we* should only use "*and.*"

καί, in questions, may often be translated by "*at all*," "*possibly.*" τί χρὴ προσδοκᾶν; asks for information; but τί χρὴ καὶ προσδοκᾶν; "*what can one possibly expect?*" implies that nothing can possibly be expected.

καί—δέ. When καί and δέ come together in a sentence, καί means *also*. But often this union occurs where we say "*and also;*" *e. g.*, καὶ οὗτος δὲ παρῆν, "*but he* also *was present.*"

καὶ εἰ, κἂν εἰ · "*even if;*" "*even supposing that.*"

καὶ μάλα, καὶ πάνυ, } before these words, καί has a peculiar emphasis; *e. g.*, τοῦτο γὰρ καὶ μάλα ἀκριβῶς οἶδα, "*I know this*, and, in fact, *very accurately.*"

καὶ μήν, (1) "*yea!*" "*certainly!*" (immo); (2) in contradictions, "*but yet*" (atqui).

καίπερ, "*although.*"

καὶ ταῦτα, "*and that, too;*" "*and that, indeed!*"

καίτοι, (1) "*and truly;*" (2) "*and yet, truly;*" "*and yet;*" (3) "*although.*"

καί (*also*) often seems to be superfluous in familiar *discourse*: ἵνα καὶ εἰδῶ, "*that I may know,*" &c.

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(155.) †κέ, κέν, an *enclitic* particle, used by the epic poets for ἄν.

## M.

(156.) μά and νή, particles of *swearing*.

(1) When *alone*, it is *negative*; *e. g.*, μὰ Δία, "*no, certainly not.*"*

(2) It may have either ναί ("*yes*") or οὐ ("*no*") before it; *e. g.*, ναὶ μὰ Δία, "*yes*, by Jove;" οὐ μὰ Δία, "*no, by Jove.*"

(3) νή is *always affirmative*. Both μά and νή are followed by the accus.

(157.) μάλιστα, "*most of all*," "*especially*."

(1) With numerals, "*nearly*," "*about*," "*at most*;" indicating that they are not quite exact.

(2) μάλιστα μέν, followed by εἰ δὲ μή = "*if possible*;" *e. g.*, καταγιγνώσκετε αὐτοῦ μάλιστα μὲν θάνατον, εἰ δὲ μή, ἀειφυγίαν, "*condemn him*, if possible, *to death*, but if not, *to perpetual banishment.*"

(158.) μᾶλλον δὲ (standing alone) = "*or rather*."

(159.) μέν, "*indeed*"—answered by δέ ("*but*").†

(1) μέν and δέ are especially used with divisions of *place, time, number, order*, &c.; *e. g.*, ἐνταῦθα μέν—ἐκεῖ δέ, "*here—there*;" ἔνθα μέν—ἔνθα δέ, τοτὲ μὲν—τοτὲ δέ, ποτὲ μὲν—ποτὲ δέ, "*at one time—at another*," "*sometimes—sometimes*;" ἄλλοτε μέν—ἄλλοτε δέ "*at one time—at another*;" ἅμα μέν—ἅμα δέ ("*simul—simul*"); πρῶτον μέν—ἔπειτα δέ, "*in the first place—in the second place*;" τὸ μέν—τὸ δέ, τὰ μέν—τὰ δέ, and τοῦτο μέν—τοῦτο δέ, "*partly—partly*," "*on the one side—on the other*;" ὁ μέν—ὁ δέ, "*hic—ille.*"

(2) The δέ is sometimes omitted:

(*a*) When the *opposition* is clearly marked without it; *e. g.*, by adverbs of *place* and *time*, with an opposite meaning; *e. g.*, ἐνταῦθα μέν—ἐκεῖ, "*here—there*;" πρῶτον μέν—ἔπειτα, "*in the first place—secondly.*"

---

* But in Att., μὰ is often used affirmatively when the context indicates the affirmation, especially μὰ Δία, "*by Jove.*"

† μέν and δέ are much more frequently used in Greek than "*indeed*" or "*but*" in English. These last always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus, a chapter or longer division of a book often ends with καὶ ταῦτα μὲν οὕτως ἐγένετο ("*these things, then, were so*"); and then the next chapter will necessarily begin with something like τῇ δ' ὑστεραίᾳ ("*but on the following day*"). It is only when the context *obviously* requires it that μέν is to be rendered "*it is true*," or "*indeed.*"

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(*b*) When the opposition is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μέν* at the beginning of a sentence; *e. g.*, *ἐγὼ μέν*, "*equidem.*"

(160.) †*μέντοι*, "*indeed,*" "*truly,*" "*certainly.*"

It is frequently used for *δέ*, as more emphatic; "*but indeed;*" "*nevertheless.*"

(161.) *μή*, (1) "*not;*" (2) "*lest,*" or "*that not;*" (3) "*that*" (after verbs of *fearing*, &c.).

In questions, it expects the answer "*no,*" being somewhat stronger than *μῶν*; (*num?*). (See 75, 76.)

☞ For *μηδέ, μήτε*, see *οὐδέ.*

(162.) †*μήν*, (1) "*in truth,*" "*assuredly;*" (2) "*but certainly,*" "*nevertheless.*"

*πότε μήν*; "*when, then?*"
*τίς μήν*; "*who, then?*"
*τί μήν*; "*why not?*"

(163.) *μήτι*, "*not at all.*"

*μήτι γε*, "*not to say, then;*" "*much less, then.*"

## N.

(164.) *νή*, "*by,*" in oaths (with *acc.*). See *μά* (156).

(165.) †*νύ*, *νύν* (enclitic), "*now.*"

(1) Properly the same as *νῦν*, for which it sometimes stands; (2) for *οὖν*, "*therefore;*" "*now;*" (3) like our expletive, "*now, then.*"

*νῦν δή*, "*now;*" especially with a *past* tense, "*just now.*"

## O.

(166.) *ὁ μέν—ὁ δέ*, "*the one—the other.*"

*οἱ μέν—οἱ δέ*, "*some—others.*"

*ὁ μέν, ὁ δ' οὔ*, often stand without a verb, in reference to a preceding proposition; *e. g.*, *πάντας φιλητέον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὔ*, "*we must love all, and not (love) one man indeed, but not another;*" *παρῆσαν οὐχ ὁ μὲν ὁ δ' οὔ, ἀλλὰ πάντες*, "*they were present, not the one, forsooth,* and the other not, *but all.*"

☞ For *ὁ μέν—ὁ δέ*, we sometimes find *ὃς μέν—ὃς δέ.*

(167.) *οἷος* (with an infinitive), "*such that, so constituted as to.*"

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*E. g.*, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, "*he was not such a man as to make a gain of anything* (however mean);" οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσίν, "*the front teeth are adapted for cutting* (so constituted as to cut)."

(168.) οἷός τε, spoken of *persons*, means "*able*;" of *things*, means "*possible*."

*E. g.*, οἷός τέ εἰμι, "*I am able* (to do so and so);" οἷόν τέ ἐστι, "*it is possible* (to do so and so)."

☞ This usage is nearly the same as that of οἷος (167).

οἷον εἰκός, "*as is natural*;" "*as one may* (or *might*) *suppose*."

(169.) ὁπότε, (1) "*when*," "*whenever*;" (2) "*since*."

As *quando, quandoquidem* are used for *quoniam*.

(170.) ὅπου, (1) as adv., "*where*" (there where); (2) as a conjunct., "*since*" (siquidem).

(171.) ὅπως, (1) as adv., "*how*;" (2) as conjunct., "*in order that*," (see 89).

It supplies the place of an emphatic imperative; *e. g.*, ὅπως ἔσεσθε—, "*be ye, then*—," or "*see, then, that ye be*—."

(172.) ὅσον (ὅσος, -η, -ον), "*so much*."

It is used with θαυμαστός and with superlatives of quantity; *e. g.*, πλεῖστα ὅσα, or ὅσα πλεῖστα, *quam plurima*, "*exceedingly many*;" θαυμαστὸν ὅσον, *mirum quantum*, "*very much* (wonderfully much)."

ὅσον οὐ (or ὁσόνου), "*only not* (tantum non)," "*all but*;" *e. g.*, "*the impending and almost present war*," τὸν μέλλοντα καὶ ὁσόνου πα ρόντα πόλεμον.

(173.) ὅτε, "*when*."

ὁτὲ μέν—ὁτὲ δέ, "*sometimes—sometimes*."

☞ Whenever the forms τότε, ὅτε, are used twice (sometimes only once) for ποτέ—ποτέ, "*sometimes—sometimes*," they are accented τοτέ—, ὁτέ—.

(174.) ὅτι, "*that*;" used instead of Lat. acc. with infin. (105).

(1) It is also used *simply as a quotation mark*; *e. g.*, "he answered, '*I would not take royal power*,'" ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην.*

* The Greek idiom here differs from the English; in quoting the *exact* words of another, we omit "*that*."

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(2) It means also "*because*," for διὰ τοῦτο ὅτι, or for διότι.

(3) It strengthens superlatives (like ὡς); *e. g.*, ὅτι μέγιστος, "*the greatest possible.*"

(4) ὅτι μή, after negatives, "*except.*"

(175.) οὐ (οὐκ, οὐχ, οὐχί), "*no*," "*not*," the *direct* negative, whereas μή is the *indirect* or dependent negative.

(1) οὐ not merely *negatives* some words, but gives them a *contrary* sense; *e. g.*, οὐ φημι, "*I deny*," "*I refuse*" (*not* "I do not say"); οὐκ ἔφασαν ἰέναι, "*they refused to go*;" οὐ πάνυ, "*by no means.*"

(2) οὐ γὰρ ἀλλά, "*for indeed*," "*for assuredly.*"

(3) οὐ μήν, "*yet not*," "*assuredly not.*

(4) οὐ μὴν ἀλλά, or οὐ μέντοι ἀλλά, "*yet not—*", sometimes "*meanwhile*," "*nevertheless.*"*

(5) οὐ μόνον—ἀλλὰ καί, "*not only—but also.*"

(6) οὐχ ὅτι—ἀλλὰ καί, "*not only—but also.*"

(7) οὐχ ὅτι—ἀλλ' οὐδέ, "*not only—but not even.*"

(8) οὐχ ὅπως—ἀλλὰ καί, "*not only not—but also.*"

☞ For οὐκοῦν, οὔκουν, see οὖν (177).

(176.) οὐδέ, μηδέ, (1) "*also not*;" (2) "*not even.*"

(1) οὐδέ always means "*not even*" in the midst of a clause.

(2) οὐδέ, μηδέ / οὔτε, μήτε } both express a negative connexion, "*nor*" (like the Latin *neque*). But (*a*) οὐδέ, μηδέ rather connect *whole* propositions; (*b*) οὔτε, μήτε, *parts* of propositions. The latter are more copulative, like καί; the former more disjunctive, like δέ.

(3) οὔτε—οὔτε, or μήτε—μήτε, "*neither—nor*;" but,

(4) οὐδέ—οὐδέ, or μηδέ—μηδέ, simply a *continued* negation, "*not—not*," "*not even—nor.*"

(5) οὐδ' ὡς, "*not so, indeed*," "*not even so*," "*nevertheless not.*"

☞ For οὐδέποτε, οὐδεπώποτε, see οὔποτε (179).

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* "In the combinations οὐ μὲν ἀλλά, οὐ μέντοι ἀλλά, οὐ γὰρ ἀλλά (which is far less common), there is always an ellipsis: the verb of the preceding sentence is to be supplied with οὐ μήν, &c., to deny the *previous assertion*, the ἀλλά introducing an *opposite statement*. Thus, ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχήλισεν· οὐ μὴν (sc. ἐξετραχήλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη, *the horse fell on his knees, and very nearly threw Cyrus over his head:* he did not, however, [*throw him over his head*], but *Cyrus with great difficulty stuck on, and the horse got up again.*"



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(177.) †οὖν, "*therefore*," "*then*," "*consequently*."

(1) It gives to the compound relatives (ὅστις, ὅσπερ, &c.) the force of *cunque*; *e. g.*, ὁστισοῦν, "*whoever*," "*whosoever*."

(2) In composition with οὐκ it begins a clause, and its meanings are distinguished by the accent or context.

(*a*) οὐκοῦν; "*therefore?*" or "*then?*" interrogating (*nonne igitur?*); *e. g.*, οὐκοῦν εὖηθες τοῦτο; "*is not this, then, foolish?*"

(*b*) οὐκοῦν, "*therefore*," without interrogation.

(*c*) οὔκουν, "*therefore not*," or "*not in the least.*"*

(178.) οὔπω, μήπω, "*not yet*," "*never yet*."

☞ In Homer, οὔπως, μήπως, "*by no means*," drop ς before a consonant, and become οὔπω, μήπω, "*by no means*."

(179.) οὔποτε, μήποτε, "*never*."

☞ οὐδέποτε, "*never*," refers mostly to present or to future time; οὐδεπώποτε† (μηδεπώποτε), to past time.

## II.

(180.) †πέρ‡ (enclitic), "*wholly*," "*entirely*," "*quite*," and sometimes "*although*."

It is frequently appended to *relatives*, and adverbs of *time*, *quality*, &c., *e. g.*, ὥσπερ, "*exactly as*;" καίπερ, "*although*."

(181.) πη μέν—πη δέ, "*partly—partly*."

(182.) πλήν, "*except*;" as conjunction, or preposition with *genitive*.

*E. g.*, πλὴν εἰ—, "*except if*;" πλὴν πάνυ ὀλίγων, "*except a very few*."

(183.) †ποτέ (enclitic), "*at any time*," "*some time or other*."

With interrogatives it expresses surprise; *e. g.*, τίς ποτέ ἐστιν οὗτος; "*who, now, can this be?*"

(184.) †πού (enclitic), (1) "*somewhere*;" (2) "*perhaps*;" (3) "*I imagine*."

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* In the sense "*therefore not*," it is better to separate the words; thus, οὐκ οὖν.—*Buttm.*

† Both πώ and πώποτε can be separated from the negative particle by the intervention of other words.—*Buttm.*

‡ Derived, probably, from πέρι, in the sense of "*very*."

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(185.) πρός σε θεῶν, "*I adjure you by the gods.*"

☞ *ἱκετεύω* is generally omitted.

(186.) πρὸ τοῦ (better προτοῦ), "*before this* (or *that*) *time.*"

(Sc. πρὸ τούτου or ἐκείνου τοῦ χρόνου.)

☞ It answers exactly to our "*before this*," "*before that.*"—*Arnold.*

(187.) †πώ, πώποτε. See οὔπω (178), οὔποτε (179).

## Σ.

(188.) *συνελόντι.* See ὡς συνελόντι εἰπεῖν (202, 3).

## Τ.

(189.) τἄλλα (for τὰ ἄλλα), "*in other respects;*" "*for the rest.*"

*E. g.*, ἔστιν ἄπαις, τἄλλα εὐδαιμονεῖ, "*he is childless, but in other respects happy.*"

(190.) τὰ μέν—τὰ δέ, "*partly—partly.*"

(191.) τἄν, contracted by crasis for τοι ἄν.

☞ τάν (without coronis) is an anomalous noun, used only in vocative; *e. g.*, ὦ τάν, "*Oh, my good sir!*"

(192.) †τἄρα, Attic contraction for τοι ἄρα.

(193.) ταὐτά, contraction (by crasis) for τὰ αὐτά.

(*a*) ταὐτό for τὸ αὐτό, ταὐτόν for τὸ αὐτόν, "*just the same;*" ταὐτὸ τοῦτο (used adverbially), "*in the very same manner.*"

(*b*) ταύτῃ, (1) as adv. of *place*, "*in this spot;*" (2) as adv. of *manner*, "*in this way,*" "*in this respect.*"

(194.) †τέ (enclitic), "*and,*" answering to Latin *que.* See καί (154).

(*a*) In epic poetry τέ is often superfluous.*

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* The reason appears to be, that in the oldest language τέ gave to many words (pronouns, particles, &c.) the *connecting power*, which in the later language they retained without it. Thus, in epic poets, we find μέν τε, δέ τε, γάρ τε, and even καί τε, for μέν, δέ, γάρ, καί alone.

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(*b*) καί or τέ *alone* indicates mere *addition*; καί *repeated* gives emphasis to the enumeration; τε καί join the two statements or objects so closely that they may be almost considered as one.—*Donaldson.*

(195.) τί γάρ; τί οὖν; "*what then?*"

τί μήν; "*why not?*"

(196.) τὸ δέ, with the *superlat.*, often stand alone, with the omission of τοῦτό ἐστιν ὅτι

τὸ δὲ μέγιστον—, "*but, what is most important—.*"

(197.) †τοί, enclitic (properly an old *dat.* for τῷ), "*therefore,*" "*certainly.*"

(*a*) But these meanings have disappeared, and τοί has only a *strengthening* force, like our words "*indeed,*" "*just,*" &c.

(*b*) †τοίνυν, (1) "*therefore,*" "*then,*" "*now,*" "*so now.*" (2) It is also used when a person proceeds with an argument; "*now farther,*" "*but now.*" (3) It is frequently used in *objections*, either in a continued narrative, or more commonly in replies; "*why,*" or "*why, then.*"

(*c*) τοίγαρ (*ergo*), "*therefore.*"

(*d*) τοιγάρτοι and τοιγαροῦν, "*therefore,*" "*precisely for that reason.*"

(198.) τοτὲ μέν—τοτὲ δέ, "*at one time—at another.*"

(199.) τοῦτο μέν—τοῦτο δέ, "*on the one hand—on the other.*"

## Φ.

(200.) φροῦδος, "*gone,*" "*disappeared.*"

☞ The copula is always omitted with this adjective; *e. g.*, φροῦδος γὰρ ὁ ἀνήρ, "*for the man is off;*" φροῦδα πάντα, "*all is over.*"

## X.

(201.) χάριν (noun, used as prep.), "*on account of.*"

☞ It governs the genitive.

## Ω.

(202.) ὡς, (1) a *relative adverb*; (2) a *preposition*; (3) a *conjunction.*

(1) As *relative adverb*, it means (*a*) "*as* (*as if, so as*);" (*b*) of *time*, "*as, when;*" *e. g.*, ὡς δὲ ἦλθον, οὐ παρῆν, "*as I came, he was not there*

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(*c*) it strengthens superlatives, especially of *adverbs*; *e. g.*, ὡς τάχιστα, "as *quickly* as possible;" and some positives; *e. g.*, ὡς ἀληθῶς, "*really*;" (*d*) it modifies ἐπί, εἰς, πρός; *e. g.*, ὡς ἐπὶ τὸν ποταμόν, "*in the direction of* (towards) *the river*."

(2) As *preposition*, (*a*) it is used for εἰς with accus., but only with regard to *living beings*; *e. g.*, ἀνήχθησαν ὡς τὸν βασιλέα, "*they were carried to the king*;" (*b*) with *numerals* it means "*about*" or "*up to*;" *e. g.*, ὡς πεντήκοντα. See (59, 3).

(3) As *conjunction*, it means (*a*) "*that*;" (*b*) "*in order that*," with *subj.*, *opt.*, or *fut. indic.*; (*c*) "*so that*," with *infin.*, more commonly ὥστε (90, *R.* 4); (*d*) "*since*;" (*e*) quippe, "*for*."

ὡς ἔνι (= ὡς ἔνεστι, "*as it is possible*") is used with superlatives; *e. g.*, ὡς ἔνι μάλιστα, "*as far as it is any way possible*."

ὡς ἔπος εἰπεῖν, "*so to speak*."

ὡς συνελόντι (sc. λόγῳ) εἰπεῖν, "*in a word*."

☞ συνελόντι εἰπεῖν and συνελόντι alone are used in the same sense.

## (203). ὥς (oxytone) = οὕτως, "*thus*."

It is common in the poets, especially the Ionians; but in prose is found only in οὐδ' ὡς, καὶ ὡς.

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# READING LESSONS IN PROSE.

EXTRACTS FROM

## XENOPHON'S ANABASIS.

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# INTRODUCTION

TO THE

# READING LESSONS IN PROSE.

From the sweetness and simplicity of his style, Xenophon has been called "*The Attic Bee.*" Of all his works, the Anabasis (or *Expedition of Cyrus*) is perhaps the most interesting and attractive. The narrative is simple, direct, and clear; the style pure, correct, and agreeable. It has long been held, for these reasons, to be the *best* book for the early reading of students in the Greek language; and from it, therefore, all our prose extracts are taken.

A brief sketch of the Life of Xenophon, and of the Anabasis, will now be given.

## LIFE OF XENOPHON.

(1.) Xenophon was born in the Attic borough of Ercheia, about B.C. 445.

(2.) At an early age he became the pupil of Socrates, and was soon thoroughly imbued with the moral and philosophical doctrines of his master. It is said that he accompanied Socrates to the Peloponnesian war, and that, at the battle of Delium, Socrates saved his life.

(3.) It is supposed that he was afterwards engaged in several campaigns, though nothing is known of his career with certainty up to B.C. 401, when, in the forty-fourth year of his age, he engaged in the service of Cyrus the Younger. The circumstances, as told by himself in the third book of the Anabasis, are nearly as follows: Proxenus, an intimate friend of Xenophon, had entered the service of Cyrus, and invited Xenophon to join him. He asked the advice of Socrates, who told him to consult the oracle at Delphi. Xenophon went, but instead of asking the oracle whether he should engage in the expedition or not, he simply inquired to what deities he should sacrifice in order to insure success in his meditated enterprise. Socrates blamed him for this, but yet allowed him to go. In the sketch of the Anabasis below will be found a brief statement of Xenophon's share in that disastrous expedition.

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(4.) In the year B.C. 396, Xenophon accompanied Agesilaus, king of Persia, on an expedition into Asia. It is said, also, that he fought with Agesilaus against his own countrymen at Coronea, B.C. 394. For this, and for his expedition with Cyrus, he was accused at Athens, and condemned to exile, but at what precise date is uncertain. The Lacedæmonians gave him a house and piece of ground at Scillus, in Elis (B.C. 393), where he lived for twenty years, if not, indeed, to the end of his days. His time was spent in hunting, in study, and writing.

(5.) The decree of banishment was revoked perhaps about 370. It appears certain, however, that Xenophon did not return to Athens; but where he spent the closing years of his life, and where he died, is not clear. One account states that he continued to abide at Scillus, in the enjoyment of a learned leisure, and died there in his ninetieth year (about B.C. 355). By another account, it appears that when the war broke out between the Spartans and Elians, he went to Corinth, and lived there up to the time of his death.

(6.) The works of Xenophon now extant may be divided into four classes:

I. *The Historical.*

1. The Ἀνάβασις (*Anabasis*, or *Expedition of Cyrus*), of which a fuller account is given below.
2. The Ἑλληνικά (*Hellenica*, seven books) may be regarded as a continuation of Thucydides, as it carries on the Peloponnesian war to its close, and gives the history of the Greeks and Persians up to the battle of Mantinea.
3. The Κύρου παιδεία (*Cyropædia*, or *Education of Cyrus*, eight books) recounts the early training and the history of the elder Cyrus. Some regard this as a philosophical rather than an historical work.
4. Λόγος εἰς Ἀγησίλαον (*Life of Agesilaus*) is a panegyrical biography of Agesilaus. Many critics deem it spurious.

II. *Philosophical.*

1. Ἀπομνημονεύματα Σωκράτους (*Memorabilia of Socrates*, four books) defends the character of Socrates, and sets forth his philosophical principles.
2. Συμπόσιον φιλοσόφων (*Banquet of Philosophers*), illustrating the purity of the moral principles of Socrates.
3. Οἰκονομικὸς λόγος (*Treatise on Economy*), a dialogue in praise of rural life, and applying moral rules to it.

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4. Ἱέρων, ἢ Τύραννος (*Hiero*, or *the Prince*), a dialogue between Hiero and Simonides, contrasting public with private life.
5. Σωκράτους Ἀπολογία (*Defence of Socrates*), an exposition of the motives of Socrates in choosing death.

III. *Political.*
1. Περὶ προσόδων, *The Revenues of Attica.*
2. Λακεδαιμονίων πολιτεία, *Polity of the Lacedæmonians.*
3. Ἀθηναίων πολιτεία, *Polity of the Athenians.*

IV. *Miscellaneous.*
1. Ἱππαρχικός, *Duties of a Cavalry Officer.*
2. Περὶ ἱππικῆς, *On Horses and Horsemanship.*
3. Κυνηγετικός, *On Hunting.*

## THE ANABASIS.

(1.) It has been said that Xenophon joined Cyrus at Sardes, in the year 401, in order to proceed with him on an Eastern expedition. Of the nature and objects of the expedition Xenophon was at the time ignorant; nor were any of the Greek officers wiser, except Clearchus, who was in the confidence of Cyrus from the first.

(2.) Cyrus and Artaxerxes were sons of Darius Nothus, king of Persia. About B.C. 403 Darius died, leaving the throne to his elder son Artaxerxes, and establishing Cyrus as ruler of the western province. After some time, Tissaphernes, satrap of Caria, jealous of Cyrus's influence in Asia Minor, charged him with plotting to usurp the throne of Artaxerxes. Cyrus was only saved from destruction by the intercession of his mother, and soon commenced plotting in earnest. His first effort was to raise a strong body of Greek troops, who, he knew, were immeasurably superior to the Persians in battle. He secured the services of four Greek generals, Clearchus, Aristippus, Proxĕnus, and Menon, with 11,000 heavy-armed and 2000 light-armed Greeks. His barbarian army consisted of 100,000 men.

(3.) With this array he commenced his expedition, giving out that he was marching against the Pisidians. The *Anabasis* gives an account of the expedition and of its disastrous results. The movement of the army was *up*, from the sea-coast, towards Central Asia, and hence the name Ἀνάβασις, *a going up*. The first six chapters of the book detail the march of the army through Lydia, Phrygia, Pisidia, Lycaonia, Cilicia, Syria, and Mesopotamia, until its entry into Babylonia, 1200 miles from Sardes.

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(4.) It is at this point that our extracts commence (Chapter VII.). In reading them to the end of Book II., the student will learn of the death of Cyrus, the breaking up of the expedition, and the treacherous murder of the Greek generals by the Persians. With this our selections end.

(5.) In the remaining books we learn that the Greeks chose new leaders, and among them Xenophon, who led them in the disastrous but most ably conducted retreat homeward. The whole time taken up in going and returning was fifteen months, of which the retreat alone occupied eight.

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# EXTRACTS FROM XENOPHON'S ANABASIS.

## BOOK I.—CHAPTER VII.

Cyrus enters Babylonia and reviews his troops at midnight, promising them great rewards in case of victory. The next day he advances with his army in order of battle. By-and-by, supposing that the king, his brother, will not hazard an engagement, he begins to proceed less cautiously.

☞ The sentences marked thus † are the real passages from Xenophon, in which the short sentences are found combined.

Κῦρος ἐξελαύνει.
Κῦρος ἐξελαύνει σταθμοὺς τρεῖς.
Κῦρος ἐξελαύνει παρασάγγας δώδεκα.
Κῦρος ἐξελαύνει διὰ τῆς Βαβυλωνίας.

§ 1. †Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα.

---

Κῦρος ἐξέτασιν ποιεῖται.
Ἐν τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται.
Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων.
Κῦρος ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ.
Κῦρος ἐξέτασιν ποιεῖται περὶ μέσας νύκτας.

†Ἐν δὲ τῷ τρίτῳ σταθμῷ, Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων, ἐν τῷ πεδίῳ, περὶ μέσας νύκτας.

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ἥξει βασιλεὺς σὺν τῷ στρατεύματι.
ἥξει βασιλεὺς μαχούμενος.
ἐδόκει ἥξειν βασιλέα μαχούμενον.
ἐδόκει εἰς τὴν ἐπιοῦσαν ἕω ἥξειν βασιλέα.

†(ἐδόκει γάρ, εἰς τὴν ἐπιοῦσαν ἕω, ἥξειν βασιλέα, σὺν τῷ στρατεύματι, μαχούμενον.)

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## BOOK I.—CHAPTER VII.

**Cyrus enters Babylonia and reviews his troops at midnight, promising them great rewards in case of victory. The next day he advances with his army in order of battle. By-and-by, supposing that the king, his brother, will not hazard an engagement, he begins to proceed less cautiously.**

Cyrus marches forward.
Cyrus marches forward three stages.
Cyrus marches forward twelve parasangs.
Cyrus marches forward through Babylonia.

Thence he marches forward through Babylonia three stages, twelve parasangs.

---

Cyrus makes an inspection.
At the third halting-place Cyrus makes an inspection.
Cyrus makes an inspection of the Hellēnes.
Cyrus makes an inspection on the plain.
Cyrus makes an inspection about midnight.

But at the third halting-place Cyrus makes an inspection of the Hellēnes and of the barbarians on the plain about midnight.

---

The king will come with the army.
The king will come *to fight*.
It was thought that the king would come to fight.
It was thought that the king would come on the following morning.

(For it was thought that the king would come on the following morning with his army to fight.)

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Κλέαρχος τοῦ δεξιοῦ κέρως ἡγεῖται.
ἐκέλευε Μένωνα ἡγεῖσθαι τοῦ εὐωνύμου κέρως.
Κῦρος τοὺς ἑαυτοῦ διέταξε.

†καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεισθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε.

---

ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἥκουσιν αὐτόμολοι.
ἥκουσιν αὐτόμολοι παρὰ βασιλέως.
ἥκοντες αὐτόμολοι ἀπήγγελλον περὶ τῆς στρατιᾶς.

§ 2. †Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, ἥκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς.

---

Κῦρος συνεκάλεσε τοὺς λοχᾶγούς.
πῶς ἂν τὴν μάχην ποιοίμην;
Κῦρος συνεβουλεύετο πῶς ἂν τὴν μάχην ποιοῖτο.
Κῦρος παρήνει, τοὺς στρατηγοὺς θαῤῥύνων, τοιάδε.

†Κῦρος δέ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχᾶγοὺς τῶν Ἑλλήνων, συνεβουλεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαῤῥύνων τοιάδε.

---

οὐκ ἀνθρώπων ἀπορῶ βαρβάρων.
Κῦρος ἄγει συμμάχους τοὺς Ἕλληνας.
νομίζω ἀμείνονας ὑμᾶς εἶναι πολλῶν βαρβάρων.
διὰ τοῦτο προσέλαβε Κῦρος τοὺς Ἕλληνας.

§ 3. †"Ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον.

---

ἄνδρες ἄξιοι ἦσαν τῆς ἐλευθερίας.

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Clearchus is leader of the right wing.
He ordered Menon to lead the left wing.
Cyrus disposed his own (troops).

And he ordered Clearchus, on the one hand, to lead the right wing, but Menon the Thessalian (to lead) the left; but he himself disposed his own (troops).

---

*At the approach of day* arrive deserters.
Deserters arrive from the king.
Deserters who arrived reported concerning the armament.

But after the inspection, at the approach of day, deserters who arrived from the great king reported to Cyrus about the king's armament.

---

Cyrus called together the captains.
How should I form my battle?
Cyrus advised with them how he should form his battle.
Cyrus gave such recommendations as the following, encouraging the generals.

Thereupon Cyrus, after calling together the generals and the captains of the Hellenes, both advised with them how he should form his battle, and himself gave such recommendations as the following, encouraging them.

---

I am not in want of barbarians.
Cyrus brings the Greeks as allies.
I consider you to be better than many barbarians.
On this account Cyrus took in addition the Greeks.

O Greek soldiers! not being-in-want of barbarians do I bring you as allies; but considering you to be braver and stronger than-many barbarians, on this account I took you in addition.

---

They were men worthy of their liberty.

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ὅπως ἔσεσθε ἄνδρες.
ὑπὲρ τῆς ἐλευθερίας εὐδαιμονίζω ὑμᾶς.

†Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.

---

τόδε εὖ ἴστε.
ἃ ἔχω πάντα.
τὴν ἐλευθερίαν ἑλοίμην ἂν ἀντὶ ὧν ἔχω πάντων.
ταῦτα ἔχω καὶ ἄλλα πολλαπλάσια.

†Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἑλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων.

---

εἰς ἀγῶνα ἔρχεσθε.
ἐγὼ ὑμᾶς ταῦτα εἰδὼς διδάξω.

§ 4. †Ὅπως δὲ καὶ εἰδῆτε, εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω.

---

τὸ πλῆθος πολύ.
κραυγῇ πολλῇ ἐπίασιν.
ἂν τὴν κραυγὴν ἀνάσχησθε, κακοὺς γνώσεσθε ὄντας τοὺς ἀνθρώπους.
αἰσχύνεσθαί μοι δοκῶ.

†Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαί μοι δοκῶ; οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους.

---

ἄνδρες ἦσαν οἱ Ἕλληνες καὶ εὔτολμοι ἐγένοντο.
οἴκαδε βουλόμεθα ἀπιέναι.
τοῖς οἴκοι ζηλωτόν σε ποιήσω.
τὸν οἴκαδε βουλόμενον ἀπελθεῖν τοῖς οἴκοι ζηλωτὸν ποιήσω.
τὰ παρ' ἐμοὶ εἵλοντο ἀντὶ τῶν οἴκοι.
πολλοὺς ποιήσω τὰ παρ' ἐμοὶ ἑλέσθαι ἀντὶ τῶν οἴκοι.

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*Be sure you be* men (act as men).
I deem you happy on account of your freedom.

Be sure, then, you act as men worthy of the liberty that you possess, and for which I deem you happy

---

This well know.
All I have.
I would choose liberty in preference to all I have.
These things I have and manifold others.

For well know that I would choose liberty in preference to all I have, and manifold other things.

---

You are coming into a contest.
I knowing these things will teach you.

But that you may know also into what kind of contest you are coming, I knowing will teach you.

---

The multitude (is) great.
They will come on with much shouting.
If you shall have borne the shouting, you will find the people to be cowards.
Methinks I am ashamed.

For the multitude indeed is great, and they will come on with much shouting; but if you shall have borne these things, for the rest methinks I am even ashamed what kind of beings you will find the people in our country to be.

---

The Greeks behaved as men and were valiant.
We desire to go away home.
I will make you envied by those at home.
Him who desires to go away home I will make envied by those at home.
They chose the things by me in preference to those at home.
I will make many choose the things by me in preference to those at home.



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†Τμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἰκαδε βουλόμενον ἀπιέναι τοῖς οἰκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δὲ οἰμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι."

---

ἐνταῦθα Γαυλίτης παρὼν εἶπε.
Σάμιος φυγάς, πιστὸς δὲ Κύρῳ.
πολλὰ ὑπισχνῆ.
ἐν τοιούτῳ εἰ τοῦ κινδύνου προσιόντος.

§ 5. †Ἐνταῦθα Γαυλίτης παρὼν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· "Καὶ μήν, ὦ Κῦρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῆ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος.

---

ἂν εὖ γένηταί τι, οὐ μεμνῆσθαί σέ φασιν.

βούλομαι ἀποδοῦναι ὅσα ὑπισχνοῦμαι.
οὐ δύναμαι ἀποδοῦναι ὅσα ὑπισχνοῦμαι.

†"Αν δὲ εὖ γένηταί τι, οὐ μεμνῆσθαί σέ φασιν· ἔνιοι δὲ, οὐδ' εἰ μεμνῷό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῆ."

---

ἀκούσας ταῦτα ἔλεξεν.
ἔστιν ἡμῖν ἡ ἀρχὴ πρὸς μεσημβρίαν.
διὰ χειμῶνα οὐ δύνανται οἰκεῖν ἄνθρωποι.
ἔστιν ἡμῖν ἡ ἀρχὴ πρὸς ἄρκτον μέχρι οὗ διὰ χειμῶνα οὐ δύνανται οἰκεῖν ἄνθρωποι.
τὰ ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι.

§ 6. †Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· "Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα, πρὸς μὲν μεσημβρίαν, μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον, μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι.

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But, if you act as men and be valiant, I will cause him among you who desires to go away home to depart envied by those at home; but many, I think, I shall cause to choose the things by me in preference to those at home.

---

Thereupon Gaulites, who was present, said.
A Samian exile, but faithful to Cyrus.
You make many promises.
You are in such a state of imminent danger.

Thereupon Gaulites, who was present, a Samian exile, but faithful to Cyrus, said: And moreover, Cyrus, some say that you now make many promises, because you are in such a state of imminent danger.

---

If any thing have happened well, they say that you do not remember.
I desire to pay as many things as I promise.
I cannot pay as many things as I promise.

But *if things turn out well*, they say you do not remember; but some (say) that not even if you both remembered and desired, could you pay as many things as you promise.

---

On-hearing these things he said.
Our dominion is southward.
Men cannot dwell on account of the cold.
Our dominion is northward, as far as where men cannot dwell on account of cold.
Over all between these, the friends of my brother are-satraps.

On-hearing these things Cyrus said: But, O soldiers, our paternal dominion is southward on the one hand, as far as where men cannot dwell on account of heat; but northward as far where (they cannot dwell) on account of cold; but, over all between these, the friends of my brother are satraps.

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*ἡμᾶς δεῖ ὑμᾶς τούτων ἐγκρατεῖς ποιῆσαι.*
*ἢν νικήσωμεν, ὑμᾶς τούτων ἐγκρατεῖς ποιήσω.*
*οὐκ ἔχω ὅ,τι δῶ ἑκάστῳ τῶν φίλων.*
*τοῦτο δέδοικα, μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ φίλους.*

*ὑμῶν στέφανον ἑκάστῳ χρυσοῦν δώσω.*

§ 7. †"Ην δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι· ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ,τι δῶ ἑκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ, μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἑκάστῳ χρυσοῦν δώσω."

---

*ταῦτα ἤκουσαν.*
*αὐτοί τε ἦσαν πρόθυμοι, καὶ τοῖς ἄλλοις ἐξήγγελλον.*

§ 8. †Οἱ δὲ, ταῦτα ἀκούσαντες, αὐτοί τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον.

---

*εἰσῆεσαν παρ' αὐτὸν οἱ στρατηγοί.*
*οἱ ἄλλοι ἠξίουν εἰδέναι τί σφισιν ἔσται.*
*κρατήσουσιν οἱ Ἕλληνες.*

†Εἰσῆεσαν δὲ παρ' αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν.

---

*ἐμπίπλησιν ἁπάντων τὴν γνώμην.*

†Ὁ δὲ, ἐμπιπλὰς ἁπάντων τὴν γνώμην, ἀπέπεμπε.

---

*παρεκελεύοντο αὐτῷ πάντες μὴ μάχεσθαι.*
*πάντες διελέγοντο.*
*ὄπισθε τῶν Ἑλλήνων τάττεται.*

§ 9. †Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι.

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It behooves us to make you masters of these.
If we conquer, I will make you masters of these.
I have not what I may give to each of my friends.
This I am afraid of, lest I may not have friends enough to-whom I may give.
To each of you I will give a golden crown.

Now, if we conquer, it behooves us to make our friends masters of these; so that I am not afraid of this, lest I may not have what I may give to each of my friends, *if things turn out well*, but lest I may not have enough to whom I may give; but of you, Greeks, I shall give besides a golden crown to each.

---

They heard these things.
They were both eager themselves, and reported (the news) abroad to the others.

But those who heard these things were both much more eager themselves, and reported them abroad to the others.

---

The generals went in to him.
The rest desired to know what should be to them.
The Greeks will prevail.

But there went in to him both the generals and some of the other Greeks, desiring to know *what they should have*, if they should prevail.

---

He fills the expectation of all.

But he, *raising the expectation of the whole party*, dismissed (them).

---

All advised him not to fight.
All conversed.
He posts himself behind the Greeks.

But all, as many as conversed (with him), advised him not to engage in the fight, but to post himself behind them.

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Κλέαρχος ἤρετο τὸν Κῦρον.
ἐν τῷ καιρῷ τούτῳ ἤρετο τὸν Κῦρον.

†'Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο τὸν Κῦρον.

---

μαχεῖταί σοι ὁ ἀδελφός.
†"Οἶει γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν;"

---

νὴ Δί', ἔφη ὁ Κῦρος.
Δαρείου καὶ Παρυσάτιδός ἐστι παῖς.
ἐμός ἐστιν ἀδελφός.
ἀμαχεὶ ταῦτα λήψομαι.

†"Νὴ Δί'," ἔφη ὁ Κῦρος, "εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφὸς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι."

---

ἐν τῇ ἐξοπλισίᾳ ἐγένοντο πελτασταὶ διςχίλιοι.

ἀριθμὸς ἐγένετο τῶν Ἑλλήνων ἀσπὶς μυρία.
μετὰ Κύρου ἐγένοντο δέκα μυριάδες.
ἅρματα δρεπανηφόρα ἀμφὶ τά εἴκοσι.

§ 10. † Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ, ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες, καὶ ἅρματα δρεπανηφόρα ἀμφὶ τά εἴκοσι.

---

τῶν πολεμίων ἦσαν εἴκοσι μυριάδες.

§ 11. †Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἅρματα δρεπανηφόρα διακόσια.

---

ἄλλοι ἦσαν ἱππεῖς.
'Αρταγέρσης ἦρχε τῶν ἱππέων.
πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν.

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Clearchus asked Cyrus.
At this crisis he asked Cyrus.

But at this crisis Clearchus somehow thus asked Cyrus.

---

Your brother will fight with you.
For think you, Cyrus, that your brother will fight with you?

---

Ay, by Jove, said Cyrus.
He is the son of Darius and Parysatis.
He is my brother.
I shall get these things without fighting.

Ay, by Jove, said Cyrus, if at least he is a son of Darius and Parysatis, and my brother, I shall not get these things without fighting.

---

*At the time of arming themselves*, there appeared to be two thousand peltastæ.
The number of the Greeks was ten thousand shield-men.
With Cyrus there were a hundred thousand (ten myriads).
About twenty scythe-bearing chariots.

At that place, then, *at the time when they were arming* (for the fight), the number proved to be, of the Greeks ten thousand four hundred shield-men, and two thousand five hundred peltastæ; but of the barbarians with Cyrus a hundred thousand, and scythe-bearing chariots about twenty.

---

Of the enemy there were two hundred thousand.

But of the enemy there were said to be twelve hundred thousand, and two hundred scythe-bearing chariots.

---

There were cavalry *besides*.
Artagerses had the command of the cavalry.
They were drawn up in front of the king himself (*or* the king's person).

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†Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν.

---

τοῦ στρατεύματος ἦσαν ἡγεμόνες τέτταρες.
τριάκοντα μυριάδων ἦν ἡγεμὼν Τισσαφέρνης.

§ 12. †Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης.

---

οὗτοι παρεγένοντο ἐν τῇ μάχῃ.
παρεγένοντο ἅρματα ἑκατὸν καὶ πεντήκοντα.
ὑστέρησε τῆς μάχης.
Ἀβροκόμας ὑστέρησε ἡμέρας πέντε.
Ἀβροκόμας ἐκ Φοινίκης ἐλαύνει.

†Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἅρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων.

---

ηὐτομόλησαν ἐκ τῶν πολεμίων.
ηὐτομόλησαν παρὰ βασιλέως.
ταῦτα ἤγγελλον οἱ αὐτομολήσαντες.
μετὰ τὴν μάχην οἱ πολέμιοι ταὐτὰ ἤγγελλον.
ὕστερον ἐλήφθησαν.

§ 13. †Ταῦτα δὲ ἤγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἳ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταὐτὰ ἤγγελλον.

---

Κῦρος ἐξελαύνει σταθμὸν ἕνα.
Κῦρος ἐξελαύνει συντεταγμένῳ τῷ στρατεύματι.

§ 14. †Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ.

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ταύτῃ τῇ ἡμέρᾳ μαχεῖται βασιλεύς.

†ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα.

---

κατὰ μέσον τὸν σταθμὸν ἦν τάφρος.
τάφρος ἦν ὀρυκτὴ, βαθεῖα.
τὸ εὖρος ὀργυιαὶ πέντε.

†Κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ, βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς.

---

παρετέτατο ἡ τάφρος διὰ τοῦ πεδίου.
παρετέτατο ἡ τάφρος ἄνω ἐπὶ δώδεκα παρασάγγας.
παρετέτατο τὸ πεδίον μέχρι τοῦ τείχους.

§ 15. †Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους.

---

ἔνθα εἰσὶν αἱ διώρυχες.
ῥέουσιν αἱ διώρυχες ἀπὸ τοῦ Τίγρητος ποταμοῦ.

†(Ἔνθα δή εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι.

---

αἱ διώρυχές εἰσι τὸ εὖρος πλεθριαῖαι.
εἰσὶ βαθεῖαι ἰσχυρῶς.
πλοῖα πλεῖ ἐν αὐταῖς.
εἰσβάλλουσιν εἰς τὸν Εὐφράτην.
διαλείπουσιν ἑκάστη τέτταρας παρασάγγας.
γέφυραι ἔπεισιν.

†Εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρασάγγην, γέφυραι δ' ἔπεισιν.)

---

παρὰ τὸν ποταμόν ἐστι πάροδος.
ἔστι μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου.
ἔστι τὸ εὖρος ὡς εἴκοσι ποδῶν.



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†Ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος.)

---

τὴν τάφρον βασιλεὺς ποιεῖ ἀντὶ ἐρύματος.
πυνθάνομαι Κῦρον προσελαύνοντα.

§ 16. †Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα.

---

τὴν πάροδον ἡ στρατιὰ παρῆλθε.
ἐγένοντο εἴσω τῆς τάφρου.

†Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἴσω τῆς τάφρου.

---

ἐμαχέσατο βασιλεύς.
φανερὰ ἦσαν ἵππων ἴχνη.
ὑποχωροῦσιν καὶ ἵπποι καὶ ἄνθρωποι.
ὑποχωρούντων φανερὰ ἦσαν ἴχνη πολλά.

§ 17. †Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά.

---

Κῦρος Σιλᾶνὸν ἐκάλεσε τὸν Ἀμβρακιώτην μάντιν.
Σιλᾶνὸν καλέσας ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους.
τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον εἶπεν.
θυόμενος εἶπεν αὐτῷ.
Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.

§ 18. †Ἐνταῦθα Κῦρος, Σιλᾶνὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.

---

οὐκ ἔτι μαχεῖται.
ἐν ταύταις ταῖς ἡμέραις οὐ μαχεῖται.

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ἀληθεύεις σύ;
ἐὰν ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα.

†Κῦρος δ' εἶπεν, οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα.

---

τὸ χρυσίον ἀπέδωκεν.
παρῆλθον αἱ δέκα ἡμέραι.

†Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

---

ἐπὶ τῇ τάφρῳ ἐκώλυε βασιλεὺς τὸ στράτευμα διαβαίνειν.
ἀπέγνωκε τοῦ μάχεσθαι.
ἔδοξε Κύρῳ ἀπεγνωκέναι τοῦ μάχεσθαι.
τῇ ὑστεραίᾳ ἐπορεύετο ἠμελημένως.

§ 19. †Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἠμελημένως μᾶλλον.

---

ἐπὶ τοῦ ἅρματος καθῆστο.
ἐπὶ τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποιεῖτο.
ὀλίγους ἐν τάξει ἔχει πρὸ αὐτοῦ.
τὸ πολὺ ἀνατεταραγμένον ἐπορεύετο.
τὰ ὅπλα τοῖς στρατιώταις ἐπὶ ἁμαξῶν ἤγοντο.

§ 20. †Τῇ δὲ τρίτῃ, ἐπί τε τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἁμαξῶν ἤγοντο καὶ ὑποζυγίων.

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## CHAPTER VIII.

It is suddenly announced that the army of the enemy is advancing in order of battle. Cyrus hastily prepares his troops for action. The Greeks, who are posted on the right wing on the bank of the Euphrates, easily put to flight the troops opposed to them; but Cyrus, whose position is in the centre, attacks the king, and is slain.

*ἦν ἀμφὶ πλήθουσαν ἀγοράν.*
*πλησίον ἦν ὁ σταθμός.*
*ἔμελλε καταλύειν ἀμφὶ πλήθουσαν ἀγοράν.*
*Παταγύας προφαίνεται ἐλαύνων ἀνὰ κράτος.*
*Παταγύας ἐλαύνει ἱδροῦντι τῷ ἵππῳ.*
*στρατιώταις ἐνετύγχανεν.*
*πᾶσιν οἷς ἐνετύγχανεν ἐβόα.*
*ἐβόα καὶ βαρβαρικῶς καὶ ἑλληνικῶς.*
*βασιλεὺς σὺν στρατεύματι προσέρχεται.*
*εἰς μάχην παρεσκεύασται.*
*βασιλεὺς προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.*

§ 1. †Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύειν, ἡνίκα Παταγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται, ἐλαύνων ἀνὰ κράτος, ἱδροῦντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα, καὶ βαρβαρικῶς καὶ ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος.

---

*πολὺς τάραχος ἐγένετο.*
*ἀτάκτοις τοῖς Ἕλλησιν ἐπιπεσοῦνται.*
*ἐδόκουν οἱ Ἕλληνες ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι.*

§ 2. †Ἔνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι.

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Κῦρος κατεπήδησεν ἀπὸ τοῦ ἅρματος.
τὸν θώρᾱκα ἐνέδυ.
καταπηδήσας τὸν θώρᾱκα ἐνέδυ.
ἀνέβη ἐπὶ τὸν ἵππον.
παλτὰ εἰς τὰς χεῖρας ἔλαβε.
ἀναβὰς τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε.
πᾶσι παρήγγελλεν ἐξοπλίζεσθαι.
καθίστανται εἰς τὴν ἑαυτοῦ τάξιν ἕκαστος.

§ 3. †Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος, τὸν θώρᾱκα ἐνέδυ, καὶ ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

---

σὺν πολλῇ σπουδῇ καθίσταντο.
Κλέαρχος τὰ δεξιὰ τοῦ κέρᾱτος εἶχε πρὸς τῷ Εὐφράτῃ.
Πρόξενος καθίστατο Κλεάρχῳ ἐχόμενος.
Μένων τὸ εὐώνυμον κέρας ἔσχε τοῦ στρατεύματος.

§ 4. †Ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρᾱτος ἔχων πρὸς τῷ Ευφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον· Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.

---

ἱππεῖς Παφλαγόνες εἰς χιλίους ἔστησαν παρὰ Κλέαρχον.
ἔστη τὸ Ἑλληνικὸν πελταστικὸν ἐν τῷ δεξιῷ.
ἔστη ὁ Κύρου ὕπαρχος ἐν τῷ εὐωνύμῳ.

§ 5. †Τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλιους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε, ὁ Κύρου ὕπαρχος, καὶ τὸ ἄλλο βαρβαρικόν.

---

Κῦρος καὶ οἱ ἱππεῖς τούτου καθίσταντο εἰς τὴν μάχην.

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ἱππεῖς ὅσον ἑξακόσιοι ὡπλισμένοι θώραξι καθίσταντο.
κράνεσι πάντες πλὴν Κύρου ὡπλισμένοι εἰσίν· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν καθίστατο.

§ 6. †Κῦρος δὲ, καὶ οἱ ἱππεῖς τούτου, ὅσον ἑξακόσιοι, ὡπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι, πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο.

---

οἱ ἄλλοι ψιλαῖς ταῖς κεφαλαῖς διακινδυνεύουσι.

(†Λέγεται δὲ, καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.)

---

οἱ ἵπποι πάντες οἱ μετὰ Κύρου εἶχον προστερνίδια.
εἶχον μαχαίρας οἱ ἱππεῖς.

§ 7. †Οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς.

---

ἤδη ἦν μέσον ἡμέρας.
οὔπω καταφανεῖς ἦσαν οἱ πολέμιοι.
δείλη ἐγίγνετο.
ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή.
χρόνῳ συχνῷ ὕστερον ὥσπερ μελανία τις ἐφάνη.
μελανία τις ἐφάνη ἐν τῷ πεδίῳ ἐπὶ πολύ.

§ 8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὔπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ.

---

ἐγγύτερον ἐγίγνοντο.
ὅτε ἐγγύτερον ἐγίγνοντο, χαλκὸς δή τις ἤστραπτε.
αἱ λόγχαι καταφανεῖς ἐγίγνοντο.

†Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο.

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ἦσαν ἱππεῖς λευκοθώρᾱκες ἐπὶ τοῦ εὐωνύμου.
Τισσαφέρνης λέγεται τούτων ἄρχειν.
ἐχόμενοι γερῤροφόροι ἦσαν ὁπλῖτῶν.
Αἰγύπτιοι ἐχόμενοι σὺν ποδήρεσι ξυλίναις ἀσπίσι.
ἐλέγοντο εἶναι Αἰγύπτιοι.
οὗτοι ἐν πλαισίῳ πλήρει ἀνθρώπων ἐπορεύοντο.
πάντες κατὰ ἔθνη, ἕκαστον τὸ ἔθνος ἐπορεύετο.

§ 9. †Καὶ ἦσαν ἱππεῖς μὲν λευκοθώρᾱκες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν·) ἐχόμενοι δὲ τούτων γερῤροφόροι, ἐχόμενοι δὲ ὁπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν· (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι·) ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται. Πάντες δ' οὗτοι κατὰ ἔθνη· ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο.

---

πρὸ αὐτῶν ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων.
εἶχον δρέπανα τὰ ἅρματα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.
τὰ δρέπανα ὑπὸ τοῖς δίφροις εἰς γῆν ἔβλεπον.
τὰ δρέπανα εἰς γῆν ἔβλεπον, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν.

§ 10. †Πρὸ δὲ αὐτῶν ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν.

---

ἐλῶσι εἰς τὰς τάξεις καὶ διακόψουσι.
ἡ γνώμη ἐστὶν ὡς τὰς τάξεις διακόψοντα.

†Ἡ δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα.

---

ὁ Κῦρος εἶπεν, ἐψεύσθη τοῦτο.
καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι.

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ἡσυχῇ ἐν ἴσῳ προσῄεσαν.
σιγῇ ὡς ἀνυστὸν καὶ βραδέως προσῄεσαν.

§ 11. †Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ, ἐν ἴσῳ καὶ βραδέως προσῄεσαν.

---

ἐν τούτῳ Κῦρος παρήλαυνε σὺν Πίγρητι τῷ ἑρμηνεῖ.
Κῦρος τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων.
ἐκεῖ βασιλεὺς ἦν.
ἂν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποίηται.

§ 12. †Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· "κἂν τοῦτ'," ἔφη, "νικῶμεν, πάνθ' ἡμῖν πεποίηται."

---

ὁρᾷ ὁ Κλέαρχος τὸ μέσον στῖφος.
ἀκούει Κύρου ἔξω ὄντα βασιλέα.
τοσοῦτον πλήθει περιῆν βασιλεύς.
μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν.

§ 13. †Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στῖφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· (τοσοῦτον γὰρ πλήθει περιῆν βασιλεύς, ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν).

---

ὁ Κλέαρχος ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ κέρας.
ἐφοβεῖτο μὴ κυκλωθείη ἑκατέρωθεν.
τῷ Κύρῳ ἀπεκρίνατο Κλέαρχος.
αὐτῷ ἔμελεν ὅπως καλῶς ἔχοι.

†Ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ

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τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἑκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

---

ἐν τούτῳ τῷ καιρῷ τὸ στράτευμα ὁμαλῶς προῄει.
τὸ Ἑλληνικὸν ἐν τῷ αὐτῷ μένει.
συνετάττετο τὸ στράτευμα ἐκ τῶν ἔτι προσιόντων.

§ 14. †Καὶ ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῄει· τὸ δὲ Ἑλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων.

---

Κῦρος παρελαύνει οὐ πάνυ.
παρελαύνων οὐ πάνυ πρὸς τῷ στρατεύματι, κατεθεᾶτο ἑκατέρωσε.
ἀποβλέπει εἰς τοὺς πολεμίους.

†Καὶ ὁ Κῦρος, παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεᾶτο ἑκατέρωσε, ἀποβλέπων εἴς τε τοὺς πολεμίους καὶ τοὺς φίλους.

---

ἰδὼν αὐτὸν, ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν ὑπήλασεν.
Ξενοφῶν ὑπήλασεν ὡς συναντῆσαι.
ἤρετο, εἴ τι παραγγέλλοι.
Κῦρος ἐπιστήσας εἶπε.
λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ἱερὰ καλά.

§ 15. †Ἰδὼν δὲ αὐτὸν, ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ, καὶ τὰ σφάγια καλα.

---

ταῦτα λέγων, θορύβου ἤκουσε.
θορύβου ἀκούει διὰ τῶν τάξεων ἰόντος.
τίς ἦν ὁ θόρυβος;
ἤρετο, τίς ὁ θόρυβος εἴη.

§ 16. †Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη.

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τὸ σύνθημα παρέρχεται δεύτερον ἤδη.

†Ὁ δὲ Ξενοφῶν εἶπεν, ὅτι "τὸ σύνθημα παρέρχεται δεύτερον ἤδη."

---

θαυμάζω τίς παραγγέλλει.
ἤρετο, ὅ,τι εἴη τὸ σύνθημα.
ἀπεκρίνατο, ὅτι Ζεὺς σώτηρ.

†Καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο, ὅ,τι εἴη τὸ σύνθημα· ὁ δ' ἀπεκρίνατο, ὅτι "Ζεὺς σωτὴρ καὶ νίκη."

---

Κῦρος ἀκούσας ἔφη.
ἀλλὰ δέχομαί τε, καὶ τοῦτο ἔστω.

§ 17. †Ὁ δὲ Κῦρος ἀκούσας, "Ἀλλὰ δέχομαί τε," ἔφη, "καὶ τοῦτο ἔστω."

---

εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε.
οὐκέτι τρία στάδια διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων.
ἐπαιάνιζον οἱ Ἕλληνες.
ἦρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις.

†Ταῦτα δ' εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε. Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἦρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις.

---

ὡς πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος.
τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν.
ἐφθέγξαντο οἷονπερ τῷ Ἐνυαλίῳ ἐλελίζουσι.

§ 18. †Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο πάντες, οἷονπερ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον.

---

ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν.
φόβον ἐποίουν τοῖς ἵπποις.

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†Λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δοράτα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις.

---

τόξευμα ἐξικνεῖται τοὺς βαρβάρους.
πρὶν τόξευμα ἐξικνεῖσθαι, φεύγουσιν οἱ βάρβαροι.

§ 19. †Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι.

---

ἐδίωκον κατὰ κράτος οἱ Ἕλληνες.
ἐβόων ἀλλήλοις μὴ θεῖν δρόμῳ.
ἐν τάξει εἵποντο.

†Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες· ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἕπεσθαι.

---

τὰ ἅρματα ἐφέρετο διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων.

§ 20. †Τὰ δ' ἅρματα ἐφέρετο, τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων.

---

ἐπεὶ προΐδοιεν, διίσταντο.
ἔστιν ὅστις κατελήφθη.
κατελήφθη, ὥσπερ ἐν ἱπποδρόμῳ, ἐκπλαγείς.
οὐδὲν τοῦτον παθεῖν ἔφασαν.
ἄλλος ἐν τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν.
ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

†Οἱ δ' ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἱπποδρόμῳ, ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων, ἐν ταύτῃ τῇ μάχῃ, ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

---

Κῦρος ὁρᾷ τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτούς.
ὁρῶν τοὺς Ἕλληνας διώκοντας, ἥδεται.
Κῦρος προσκυνεῖται ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν.
οὐδ' ὡς ἐξήχθη διώκειν.

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*συνεσπειραμένην εἶχε τὴν τάξιν.*
*ἐπεμελεῖτο, ὅ,τι ποιήσει ὁ βασιλεύς.*
*ἤδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ στρατεύματος.*

§ 21. †Κῦρος δ', ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ, συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν, ἐπεμελεῖτο, ὅ,τι ποιήσει βασιλεύς· καὶ γὰρ ἤδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.

---

*οἱ ἄρχοντες, μέσον ἔχοντες τὸ αὑτῶν, ἡγοῦνται.*
*νομίζουσιν οὕτως ἐν ἀσφαλεῖ εἶναι.*
*ἔστιν ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν.*
*παραγγεῖλαί τι ἔχρῃζεν.*
*ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα ἐνόμιζον.*

§ 22. †Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες, μέσον ἔχοντες τὸ αὑτῶν, ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν· καὶ, εἴ τι παραγγεῖλαι χρῄζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.

---

*βασιλεὺς μέσον ἔχει τῆς αὑτοῦ στρατιᾶς.*

§ 23. †Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς αὑτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος.

---

*οὐδεὶς ἐμάχετο ἐκ τοῦ ἀντίου τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν.*
*ἐπέκαμπτεν βασιλεὺς, ὡς εἰς κύκλωσιν.*

†Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν, ὡς εἰς κύκλωσιν.

---

*ὄπισθεν γενόμενος, κατακόψει τὸ Ἑλληνικόν.*

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ἔδεισε Κῦρος, μὴ κατακόψῃ τὸ Ἑλληνικόν.
ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους.
εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους.
ἀποκτεῖναι λέγεται αὐτὸς, τῇ ἑαυτοῦ χειρὶ, Ἀρταγέρσην.

§ 24 †Ἔνθα δὴ Κῦρος, δείσας μὴ, ὄπισθεν γενόμενος, κατακόψῃ τὸ Ἑλληνικὸν, ἐλαύνει ἀντίος· καὶ, ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς, τῇ ἑαυτοῦ χειρὶ, Ἀρταγέρσην, τὸν ἄρχοντα αὐτῶν.

---

ὡς ἡ τροπὴ ἐγένετο, διασπείρονται εἰς τὸ διώκειν.
οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὥρμησαν.
πάνυ ὀλίγοι, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι, ἀμφ' αὐτὸν κατελείφθησαν.

§ 25. †Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὁρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.

---

σὺν τούτοις ὢν, καθορᾷ τὸ ἀμφὶ βασιλέα στῖφος.
εὐθὺς οὐκ ἠνέσχετο, ἀλλ' ἴετο ἐπ' αὐτόν.
παίει τὸν ἄνδρα κατὰ τὸ στέρνον.
Κῦρος τιτρώσκει βασιλέα διὰ τοῦ θώρᾱκος.
Κτησίας ὁ ἰατρὸς ἰᾶσθαι αὐτὸς τὸ βασιλέως τραῦμά φησι.

§ 26 †Σὺν τούτοις δὲ ὢν, καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, "Τὸν ἄνδρα ὁρῶ," ἴετο ἐπ' αὐτὸν, καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρᾱκος, ὥς φησι Κτησίας ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

---

ἀκοντίζει τις αὐτὸν παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως.

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οἱ ἄριστοι, ἐνταῦθα μαχόμενοι ὑπὲρ ἑκατέρου, ἀπέθανον.

ὁπόσοι τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει. παρ' ἐκείνῳ ἦν Κτησίας ὁ ἰατρός.

Κῦρος αὐτός τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.

§ 27. †Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι, καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς, ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει· (παρ' ἐκείνῳ γὰρ ἦν·) Κῦρος δὲ αὐτός τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.

---

Ἀρταπάτης, ὁ πιστότατος αὐτῷ τῶν σκηπτούχων, κατεπήδησεν ἀπὸ τοῦ ἵππου.

Ἀρταπάτης λέγεται, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ.

Ἀρταπάτης ὁ θεράπων πεπτωκότα εἶδε Κῦρον.

§ 28. †Ἀρταπάτης δ', ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ.

---

βασιλεὺς ἐκέλευσέ τινα ἐπισφάξαι αὐτὸν Κύρῳ.

ἑαυτὸν ἐπεσφάξατο, σπασάμενος τὸν ἀκινάκην.

χρυσοῦν εἶχεν ἀκινάκην Ἀρταπάτης.

ψέλλια ἐφόρει καὶ τἄλλα, ὥσπερ οἱ ἄριστοι Περσῶν.

ἐτετίμητο ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα.

§ 29. †Καὶ οἱ μέν φασι βασιλέα κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ· οἱ δ' ἑαυτὸν ἐπισφάξασθαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τἄλλα, ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα.

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## CHAPTER IX.

**Character of Cyrus. The narrative resumed. After the death of Cyrus the Persians generally flee; but the friends of Cyrus die with him except Ariæus, who is the first to escape.**

Κῦρος οὕτως ἐτελεύτησε.
Κῦρος μετὰ Κῦρον τὸν ἀρχαῖον ἐγένετο.
Κῦρος ἀνὴρ ἦν, τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατος.
Κύρου δοκεῖ ἐν πείρᾳ γενέσθαι.
παρὰ πάντων ὁμολογεῖται τῶν Κύρου ἐν πείρᾳ γενομένων.

§ 1. †Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν, τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.

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ἔτι παῖς ὤν, ἐπαιδεύετο σὺν τῷ ἀδελφῷ.
πάντων πάντα κράτιστος ἐνομίζετο.

§ 2. †Πρῶτον μὲν γάρ, ἔτι παῖς ὤν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντα κράτιστος ἐνομίζετο.

---

οἱ Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται.
ἔνθα πολλὴν σωφροσύνην καταμάθοι ἄν τις.
αἰσχρὸν οὐδὲν οὔκ ἐστιν ἰδεῖν.

§ 3. †Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκοῦσαι οὔτ' ἰδεῖν ἔστι.

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θεῶνται οἱ παῖδες τοὺς τιμωμένους ὑπὸ βασιλέως.
ἄλλους θεῶνται ἀτιμαζομένους.
εὐθὺς παῖδες ὄντες, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι.

§ 4. †Θεῶνται δ' οἱ παῖδες, καὶ τοὺς τιμωμένους ὑπὸ βασιλέως, καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς, παῖδες ὄντες, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι.

---

Κῦρος αἰδημονέστατος τῶν ἡλικιωτῶν ἐδόκει εἶναι.
τοῖς πρεσβυτέροις ἐπείθετο Κῦρος.
τοῖς πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον ἐπείθετο.
φιλιππότατος ἦν, καὶ τοῖς ἵπποις ἄριστα ἐχρῆτο.
τῆς τοξικῆς ἦν φιλομαθέστατος.
ἔκρῖνον αὐτὸν τῶν εἰς πόλεμον ἔργων εἶναι μελετηρότατον.

§ 5. †Ἔνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ, φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· ἔκρῖνον δ' αὐτὸν, καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον.

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τῇ ἡλικίᾳ ἔπρεπε Κῦρος.
πρὸς τὰ θηρία ἦν φιλοκίνδυνος.

§ 6. †Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος.

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ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν.
συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου.
τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε.
τὴν ἄρκτον τέλος κατέκανε.
τὸν πρῶτον βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησε.

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†Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

---

κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας.
πᾶσι καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι.
στρατηγὸς πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι.
περὶ πλείστου ἐποιεῖτο, εἴ τῳ ὑπόσχοιτο, μηδὲν ψεύδεσθαι.
ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, μηδὲν ψεύδεσθαι.

§ 7. †Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι· πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο, καὶ εἴ τῳ συνθοῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι.

---

ἐπίστευον αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι.
σπεισαμένου Κύρου, ἐπίστευέ τις πολέμιος μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν.

§ 8. †Καὶ γὰρ οὖν ἐπίστευον μέν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου, ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν.

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Τισσαφέρνει ἐπολέμησε.
πᾶσαι αἱ πόλεις, ἑκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρνους, πλὴν Μιλησίων.
οὐκ ἤθελε τοὺς φεύγοντας προέσθαι.
οἱ Μιλήσιοι, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν.



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§ 9. †Τοιγαροῦν, ἐπεὶ Τισσαφέρνει ἐπολέμησε πᾶσαι αἱ πόλεις, ἑκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρνους, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν.

---

ἔργῳ ἐπεδείκνυτο Κῦρος, ὅτι φίλον οὐκ ἄν ποτε προοῖτο.
φίλος αὐτοῖς ἐγένετο.
κάκῖον ἔπραξαν.

§ 10. †Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἄν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιντο, ἔτι δὲ κάκῖον πράξειαν.

---

ἀγαθόν τι ἐποίησέ τις αὐτόν.
φανερὸς ἦν νῖκᾶν πειρώμενος.
φανερὸς ἦν Κῦρος, εἴ τίς τι ἀγαθὸν ποιήσειεν αὐτὸν, νῖκᾶν πειρώμενος.
εὐχήν τινες αὐτοῦ ἐξέφερον.
εὔχετο τοσοῦτον χρόνον ζῆν, ἔστε νικῴη.
καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξώμεθα.

§ 11. †Φανερὸς δ' ἦν, καὶ εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὔχοιτο τοσοῦτον χρόνον ζῆν, ἔστε νικῴη, καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας, ἀλεξόμενος.

---

πλεῖστοι αὐτῷ ἐπεθύμησαν τὰ ἑαυτῶν σώματα προέσθαι.

§ 12. †Καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ, ἑνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπεθύμησαν, καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα, προέσθαι.

---

οὐδὲ τοῦτ' ἄν εἴποι τις.
τοὺς κακούργους καὶ ἀδίκους οὐκ εἶα καταγελᾶν.
τοὺς ἀδίκους ἀφειδέστατα πάντων ἐτιμωρεῖτο.
ἦν ἰδεῖν ἀνθρώπους.

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πολλάκις ἦν ἰδεῖν παρὰ τὰς ὁδοὺς χειρῶν στερουμένους ἀνθρώπους.
ἐγένετο Ἕλληνι, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελε.
ἐπορεύετο, ἔχων ὅ,τι προχωροίη.

§ 13. †Οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακουργους καὶ ἀδίκους εἶα καταγελᾶν· ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν, παρὰ τὰς στειβομένας ὁδοὺς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστ', ἐν τῇ Κύρου ἀρχῇ, ἐγένετο καὶ Ἕλληνι καὶ βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελεν, ἔχοντι ὅ,τι προχωροίη.

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τοὺς ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν.
ἦν αὐτῷ πόλεμος πρὸς Πισίδας.
ἐστρατεύετο εἰς ταύτας τὰς χώρας.
οὓς ἑώρα κινδυνεύοντας, τούτους ἄρχοντας ἐποίει τῆς χώρας.
κατεστρέφετο τὴν Πισιδῶν χώραν.
τούτους ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας.
τούτους ἄλλῃ δώροις ἐτίμα.

§ 14. †Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν, ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλῃ δώροις ἐτίμα.

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τοὺς ἀγαθοὺς εὐδαιμονεστάτους ἠξίου εἶναι.
τοὺς κακους δούλους τῶν ἀγαθῶν ἠξίου εἶναι.
πολλὴ ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν ὥστε Κῦρον αἰσθήσεσθαι.

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§ 15. †Ὥστε φαίνεσθαι, τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων, ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις οἴοιτο Κῦρον αἰσθήσεσθαι.

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εἰς δικαιοσύνην ἐπιδείκνυσθαι ἐβούλοντο.
εἰς δικαιοσύνην φανερὸς ἐγένετο ἐπιδείκνυσθαι βουλόμενος.
περὶ παντὸς ἐποιεῖτο τούτους πλουσίους ποιεῖν.
τοὺς δικαιοσύνην ἐπιδεικνυμένους πλουσιωτέρους ἐποῖει τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων.

§ 16. †Εἰς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο, τούτους πλουσιωτέρους ποιεῖν, τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων.

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ἄλλα πολλὰ δικαίως αὐτῷ διεχειρίζετο.
στρατεύματι ἀληθινῷ ἐχρήσατο.
στρατηγοὶ, οὐ χρημάτων ἕνεκα, πρὸς ἐκεῖνον ἔπλευσαν.
κερδαλέον ἦν, Κύρῳ καλῶς πειθαρχεῖν.
ἔγνωσαν κερδαλεώτερον εἶναι, καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.

§ 17. †Καὶ γὰρ οὖν, ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχᾶγοὶ, οὐ χρημάτων ἕνεκα, πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι, Κύρῳ καλῶς πειθαρχεῖν, ἢ τὸ κατὰ μῆνα κέρδος.

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αὐτῷ προστάξαντι ὑπηρέτησα.
οὐδενὶ ἀχάριστον εἶασε τὴν προθυμίαν.
κράτιστοι ὑπηρέται παντὸς ἔργου Κύρῳ ἐγένοντο.

§ 18. †'Αλλὰ μὴν, εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς

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ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἴασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι.

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ἐώρα τινα δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου.
κατεσκεύασεν ἧς ἦρχε χώρας.
οἰκονόμον ἐώρα προσόδους ποιοῦντα.
οὐδένα οὐδὲν ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου.
ἡδέως ἐπόνουν, καὶ θαῤῥαλέως ἐκτῶντο.
ὃ ἐπέπᾱτό τις, ἥκιστα Κῦρον ἔκρυπτεν.
φθονῶν τοῖς πλουτοῦσιν ἐφαίνετο.
ἐπειρᾶτο χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

§ 19. †Εἰ δέ τινα ὁρῴη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαῤῥαλέως ἐκτῶντο. Καὶ ὃ ἐπέπᾱτο αὖ τις, ἥκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

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φίλους ὅσους ἐποιήσατο, ἐθεράπευε.
ἔκρῑνεν ἱκανοὺς εἶναι συνεργούς.
ἔκρῑνεν ἱκανοὺς εἶναι συνεργοὺς, ὅ,τι τυγχάνοι βουλόμενος κατεργάζεσθαι.
ὁμολογεῖται πρὸς πάντων Κῦρος κράτιστος γενέσθαι τοὺς φίλους θεραπεύειν.

§ 20. †Φίλους γε μὴν ὅσους ποιήσαιτο, καὶ εὔνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ,τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

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τούτου ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι.
τούτου ἕκαστον ἠσθάνετο ἐπιθυμοῦντα.

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συνεργὸς κράτιστος ἐπειρᾶτο εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

§ 21. †Καὶ γὰρ αὐτὸ τοῦτο, οὗπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

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δῶρα πλεῖστα, εἴς γε ὢν ἀνὴρ, ἐλάμβανε Κῦρος.
δῶρα, πάντων μάλιστα, τοῖς φίλοις διεδίδου.
πρὸς τοὺς τρόπους ἑκάστου ἐσκόπει.
ὅτου μάλιστα ὀρῴη ἕκαστον δεόμενον, τοῖς φίλοις διεδίδου.

§ 22. †Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἴς γε ὢν ἀνὴρ, ἐλάμβανε διὰ πολλά· ταῦτα δὲ, πάντων δὴ μάλιστα, τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν, καὶ ὅτου μάλιστα ὀρῴη ἕκαστον δεόμενον.

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τῷ σώματι αὐτοῦ κόσμον ἔπεμπον, ὡς εἰς καλλωπισμόν.
τὸ ἑαυτοῦ σῶμα οὐκ ἐδύνατο τούτοις πᾶσι κοσμηθῆναι.
φίλους καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ ἐνόμιζε.

§ 23. †Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

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τὰ μεγάλα, ἐνίκα τοὺς φίλους, εὖ ποιῶν.
τὸ νικᾷν τοὺς φίλους, εὖ ποιοῦντα, οὐδὲν θαυμαστόν.
δυνατώτερος ἦν τῶν φίλων.
προθυμεῖται χαρίζεσθαι τοῖς φίλοις.

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τῇ ἐπιμελείᾳ, περιῆν Κῦρος τῶν φίλων.
ταῦτα ἔμοιγε δοκεῖ ἀγαστὰ εἶναι.

§ 24 †Καὶ τὸ μὲν τὰ μεγάλα νικᾷν τοὺς φίλους εὖ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδή γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων, καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.

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Κῦρος τοῖς φίλοις ἔπεμπε βίκους οἴνου ἡμιδεεῖς.
οὔπω, πολλοῦ χρόνου, τούτου ἡδίονι οἴνῳ ἐπέτυχον.
δέομαί σου τοῦτον ἐκπιεῖν, σὺν οἷς μάλιστα φιλεῖς.

§ 25. †Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε πάνυ ἡδὺν λάβοι, λέγων, ὅτι οὔπω δὴ, πολλοῦ χρόνου, τούτου ἡδίονι οἴνῳ ἐπιτύχοι· "Τοῦτον οὖν σοὶ ἔπεμψε, καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν, σὺν οἷς μάλιστα φιλεῖς."

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πολλάκις χῆνας ἡμιβρώτους Κῦρος ἔπεμπε, καὶ ἄρτων ἡμίσεα.
ἐπιλέγειν ἐκέλευε τὸν φέροντα.
βούλεται Κῦρος καὶ σὲ τούτων γεύσασθαι.

§ 26. †Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα, "Τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι."

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χιλὸς σπάνιος πάνυ ἦν.
Κῦρος πολλοὺς εἶχεν ὑπηρέτας.
αὐτὸς ἐδύνατο χιλὸν παρασκευάσασθαι, διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας.
ἵπποι τὰ τῶν φίλων σώματα ἦγον.
ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις, ἐμβάλλειν τὸν χιλόν.
τοὺς φίλους πεινῶντες ἄγουσιν οἱ ἵπποι.

§ 27. †Ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο

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παρασκευάσασθαι, διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων, ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις, ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν.

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εἴ ποτε πορεύοιτο, πλεῖστοι ἔμελλον ὄψεσθαι.
προσκαλῶν τοὺς φίλους, ἐσπουδαιολογεῖτο.
ἐδήλου οὓς τιμᾷ.
ἔγωγε οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι.

§ 28. †Εἰ δὲ δή ποτε πορεύοιτο, καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους, ἐσπουδαιολογεῖτο, ὡς δηλοίη οὓς τιμᾷ. Ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι, οὔτε Ἑλλήνων οὔτε βαρβάρων.

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τεκμήριον τούτου τόδε.
Κῦρος δοῦλος ἦν βασιλέως.
παρὰ Κύρου, δούλου ὄντος, οὐδεὶς ἀπήει πρὸς βασιλέα.
Ὁρόντας ἐπεχείρησεν ἀπιέναι πρὸς βασιλέα.
Ὁρόντας ᾤετο πιστὸν οἱ εἶναι τὸν δοῦλον.
ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ.
παρὰ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον.
Κῦρος καὶ βασιλεὺς ἀλλήλοις ἐγένοντο πολέμιοι.
οὗτοι μάλιστα ὑπ' αὐτοῦ ἠγαπῶντο.
ἐνόμιζον παρὰ Κύρῳ, ἀξιωτέρας ἂν τιμῆς τυγχάνειν, ἢ παρὰ βασιλεῖ.

§ 29. †Τεκμήριον δὲ τούτου καὶ τόδε. Παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπήει πρὸς βασιλέα, πλὴν Ὁρόντας ἐπεχείρησε· (καὶ οὗτος δὴ, ὃν ᾤετο πιστὸν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·) παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι,

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νομίζοντες, παρὰ Κύρῳ ὄντες ἀγαθοὶ, ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.

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τεκμήριον, τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον.

μέγα τεκμήριον, τὸ αὐτῷ γενόμενον, ὅτι ἦν ἀγαθός.

κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὔνους.

§ 30. †Μέγα δὲ τεκμήριον, καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὔνους καὶ βεβαίους.

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ἀποθνήσκοντος αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι ἀπέθανον, μαχόμενοι ὑπὲρ Κύρου.

Ἀριαῖος τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ

Ἀριαῖος τοῦ ἱππικοῦ ἦρχεν.

ἥσθετο Κῦρον πεπτωκότα.

ὡς ἥσθετο, ἔφυγεν, ἔχων τὸ στράτευμα πᾶν οὐ ἡγεῖτο.

§ 31. †Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον, μαχόμενοι ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἥσθετο Κῦρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν οὐ ἡγεῖτο.

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# XENOPHON'S ANABASIS.

## BOOK I.—CHAPTER VII.

**Cyrus enters Babylonia, reviews his troops in expectation of an immediate battle, and delivers an encouraging speech to the Greek leaders.**

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ, Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων, ἐν τῷ πεδίῳ, περὶ μέσας νύκτας· (ἐδόκει γὰρ, εἰς τὴν ἐπιοῦσαν ἕω, ἥξειν βασιλέα, σὺν τῷ στρατεύματι, μαχούμενον·) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, ἥκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δέ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων, συνεβουλεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρῄνει θαῤῥύνων τοιάδε. 3. "Ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. 4. Ὅπως δὲ καὶ εἰδῆτε, εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαί μοι δοκῶ, οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἰκαδε βου-

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λόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἑλέσθαι ἀντὶ τῶν οἴκοι."

Promises of Cyrus to the Greeks.

5. Ἐνταῦθα Γαυλίτης παρὼν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· "Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δὲ εὖ γένηταί τι, οὐ μεμνῆσθαί σέ φασιν· ἔνιοι δὲ, οὐδ' εἰ μεμνῷό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῇ." 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· "Ἀλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρῴα πρὸς μὲν μεσημβρίαν, μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον, μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἢν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι· ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ,τι δῶ ἑκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ, μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἑκάστῳ χρυσοῦν δώσω."

Eagerness of the Greeks. Their counsel to Cyrus.

8. Οἱ δὲ, ταῦτα ἀκούσαντες, αὐτοί τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῆεσαν δὲ παρ' αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ, ἐμπιπλὰς ἁπάντων τὴν γνώμην, ἀπέπεμπε. 9. Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὄπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὧδέ πως ἤρετο τὸν Κῦρον· "Οἶει γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν ἀδελφόν;" "Νὴ Δί'," ἔφη ὁ Κῦρος, "εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφὸς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι."

Vast numbers of the two armies. Names of the Persian generals.

10. Ἐνταῦθα δὴ, ἐν τῇ ἐξοπλισίᾳ, ἀριθμὸς ἐγένετο τῶν

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μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες, καὶ ἅρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἅρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἅρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἤγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ, μετὰ τὴν μάχην, οἳ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταὐτὰ ἤγγελλον.

Cyrus advances slowly in battle array. Canals from the Tigris to the Euphrates, near the wall of Media.

14. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ, βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. 15. Παρετέτατο δὲ ἡ ταφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους. (Ἔνθα δή εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρασάγγην, γέφυραι δ' ἔπεισιν. Ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος.) 16. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος,

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ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἴσω τῆς τάφρου.

For three days the enemy does not appear. Reward of the soothsayer Silanus. Cyrus advances without precaution.

17. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλευς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά. 18. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν Κῦρος δ' εἶπεν, "Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα." Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἠμελημένως μᾶλλον. 20. Τῇ δὲ τρίτῃ, ἐπί τε τοῦ ἅρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἁμαξῶν ἤγοντο καὶ ὑποζυγίων.

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## CHAPTER VIII.

At last Artaxerxes moves forward. Preparation to meet him. Disposition of Cyrus's army. Cyrus wears no helmet.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύειν, ἡνίκα Παταγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται, ἐλαύνων ἀνὰ κράτος, ἱδροῦντι τῷ ἵππῳ· καὶ εὐθὺς, πᾶσιν οἷς ἐνετύγχανεν, ἐβόα, καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βα-

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σιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος. 2. Ἔνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι· 3. Κῦρός τε, καταπηδήσας ἀπὸ τοῦ ἅρματος, τὸν θώρακα ἐνέδυ, καὶ ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. Ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον: Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἐσχε τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ, Ἀριαῖός τε, ὁ Κύρου ὕπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ, καὶ οἱ ἱππεῖς τούτου, ὅσον ἑξακόσιοι, ὡπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι, πάντες πλὴν Κύρου· Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. (Λέγεται δὲ, καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.) 7. Οἱ δ' ἵπποι πάντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς.

The hostile host appears in sight. The scythe-chariots.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὔπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτὸς, ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὕστερον, ὥσπερ μελανία τις, ἐν τῷ πεδίῳ, ἐπὶ πολύ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν·) ἐχόμενοι δὲ τούτων γερροφόροι· ἐχόμενοι δὲ ὁπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν· (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι·) ἄλλοι

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δ' ἱππεῖς, ἄλλοι τοξόται. Πάντες δ' οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων, ἔκαστον τὸ ἔθνος ἐπορεύετο 10. Πρὸ δὲ αὐτῶν ἅρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ, ἐν ἴσῳ καὶ βραδέως προσῄεσαν.

Cyrus's demand of Clearchus. His reply.

12. Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι, τῷ ἑρμηνεῖ, καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· "κἂν τοῦτ'," ἔφη, "νικῶμεν, πάνθ' ἡμῖν πεποίηται." 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στῖφος, καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· (τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς, ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κύρου εὐωνύμου ἔξω ἦν·) ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἐκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

Cyrus surveys the hosts. His conversation with Xenophon. War-cry of the Greeks.

14. Καὶ ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα, ὁμαλῶς προῄει· τὸ δὲ Ἑλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος, παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεᾶτο ἑκατέρωσε, ἀποβλέπων εἴς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἤρετο, εἴ τι παραγ-

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γέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ, καὶ τὰ σφάγια καλά. 16. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη· ὁ δὲ Ξενοφῶν εἶπεν, ὅτι "τὸ σύνθημα παρέρχεται δεύτερον ἤδη." Καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο, ὅ,τι εἴη τὸ σύνθημα· ὁ δ' ἀπεκρίνατο, ὅτι "Ζεὺς σωτὴρ καὶ νίκη." 17. Ὁ δὲ Κῦρος ἀκούσας, "Ἀλλὰ δέχομαί τε," ἔφη, "καὶ τοῦτο ἔστω." Ταῦτα δ' εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε.

They join in the war-song, and advance rapidly. The hostile horsemen flee.

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο πάντες, οἷονπερ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες· ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἕπεσθαι. 20. Τὰ δ' ἅρματα ἐφέρετο, τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δ', ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἱπποδρόμῳ, ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων, ἐν ταύτῃ τῇ μάχῃ, ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

Enormous front of the hostile army.

21. Κῦρος δ', ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν,

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ἀλλὰ, συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν, ἐπεμελεῖτο, ὅ,τι ποιήσει βασιλεύς· καὶ γὰρ ᾔδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες, μέσον ἔχοντες τὸ αὐτῶν, ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν· καὶ, εἴ τι παραγγεῖλαι χρῄζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς αὐτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν, ὡς εἰς κύκλωσιν.

Misgivings of Cyrus. He breaks in upon Artaxerxes. Hot combat.

24. Ἔνθα δὴ Κῦρος, δείσας μὴ, ὄπισθεν γενόμενος, κατακόψῃ τὸ Ἑλληνικὸν, ἐλαύνει ἀντίος· καὶ, ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς, τῇ ἑαυτοῦ χειρὶ, Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. 25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ διώκειν ὁρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὢν, καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, "Τὸν ἄνδρα ὁρῶ," ἴετο ἐπ' αὐτὸν, καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρὸς· καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

Cyrus and his friend Artapates fall.

27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι, καὶ βασιλεὺς, καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτοὺς, ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει· (παρ' ἐκείνῳ γὰρ ἦν·) Κῦρος δὲ αὐτός τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ,

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ὁ πιστότατος αυτῷ τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μέν φασι, βασιλέα κελεῦσαί τινα ἐπισφάξαι αὐτὸν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάξασθαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει, καὶ ψέλλια, καὶ τἆλλα, ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοιάν τε καὶ πιστότητα.

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## CHAPTER IX.

Life of Cyrus. Chief traits of his character. Training of the children of the Persian nobility.

1. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν, τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.

Cyrus in childhood and youth. His adventure with a bear.

2. Πρῶτον μὲν γὰρ, ἔτι παῖς ὢν, ὅτε ἐπαιδεύετο, καὶ σὺν τῷ ἀδελφῷ, καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν οὔτ' ἀκοῦσαι οὔτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες, καὶ τοὺς τιμωμένους ὑπὸ βασιλέως, καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς, παῖδες ὄντες, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἔνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ, φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἔκρινον δ' αὐτὸν, καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλο-

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θηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

Cyrus as satrap of Lydia and Phrygia. His love of truth.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι· πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο, καὶ εἴ τῳ συνθοῖτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου, ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν, ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις, ἑκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρνους, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι "οὐκ ἄν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιντο, ἔτι δὲ κάκιον πράξειαν."

Cyrus's bearing towards friends and foes—towards good and bad men. Security of the highways in his territories.

11. Φανερὸς δ' ἦν, καὶ εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὔχοιτο τοσοῦτον χρόνον ζῆν, ἔστε νικῴη, καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας, ἀλέξόμενος. 12. Καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ, ἑνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπεθύμησαν, καὶ χρήματα, καὶ πόλεις, καὶ τὰ ἑαυτῶν σώματα, προέσθαι. 13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν· ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν, παρὰ

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τὰς στειβομένας ὁδοὺς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν, στερουμένους ἀνθρώπους· ὥστ', ἐν τῇ Κύρου ἀρχῇ, ἐγένετο καὶ Ἕλληνι καὶ βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελεν, ἔχοντι ὅ,τι προχωροίη.

Cyrus honours the brave especially. Emulation among his followers.

14. Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν, ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει, ἧς κατεστρέφετο χώρας, ἔπειτα δὲ, καὶ ἄλλῃ δώροις ἐτίμα. 15. Ὥστε φαίνεσθαι, τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων, ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις οἴοιτο Κῦρον αἰσθήσεσθαι. 16. Εἴς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο, τούτους πλουσιωτέρους ποιεῖν, τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. Καὶ γὰρ οὖν, ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ, οὐ χρημάτων ἕνεκα, πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι, Κύρῳ καλῶς πειθαρχεῖν, ἢ τὸ κατὰ μῆνα κέρδος.

His deportment towards other worthy people.

18. Ἀλλὰ μὴν, εἴ τίς γέ τι αὐτῷ προστάξαντι καλως ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὁρῴη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαῤῥαλέως ἐκτῶντο. Καὶ ὃ ἐπέπατο αὖ τις, ἥκιστα Κῦρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

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Treatment of his friends.

20. Φίλους γε μὴν ὅσους ποιήσαιτο, καὶ εὔνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ,τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὗπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα. 22. Δῶρα δὲ πλεῖστα μὲν, οἶμαι, εἴς γε ὢν ἀνὴρ, ἐλάμβανε διὰ πολλά· ταῦτα δὲ, πάντων δὴ μάλιστα, τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν, καὶ ὅτου μάλιστα ὁρῴη ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

His little attentions to his friends.

24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους, εὖ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδή γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων, καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε πάνυ ἡδὺν λάβοι, λέγων, ὅτι οὔπω δή, πολλοῦ χρόνου, τούτου ἡδίονι οἴνῳ ἐπιτύχοι· "Τοῦτον οὖν σοὶ ἔπεμψε, καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν, σὺν οἷς μάλιστα φιλεῖς." 26. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· "Τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι." 27. Ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι, διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων, ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις, ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς

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ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δή ποτε πορεύοιτο, καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους, ἐσπουδαιολογεῖτο, ὡς δηλοίη, οὓς τιμᾷ. Ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι, οὔτε Ἑλλήνων οὔτε βαρβάρων.

Dependence of his troops upon him. Conduct of his trusted friends when he falls. Ariæus alone flees.

29. Τεκμήριον δὲ τούτου καὶ τόδε. Παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπῄει πρὸς βασιλέα, πλὴν Ὁρόντας ἐπεχείρησε· (καὶ οὗτος δή, ὃν ᾤετο πιστὸν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·) παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες, παρὰ Κύρῳ ὄντες ἀγαθοί, ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον, καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὔνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον, μαχόμενοι ὑπέρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἤσθετο Κῦρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὗ ἡγεῖτο.

## CHAPTER X.

Artaxerxes plunders the tents of Cyrus. Aspasia is taken.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιά. Βασιλεὺς δὲ, καὶ οἱ σὺν αὐτῷ, διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύγουσι, διὰ τοῦ αὐτῶν στρατοπέδου, εἰς τὸν σταθμὸν, ἔνθεν ὥρμηντο· (τέτταρες δ' ἐλέγοντο

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παρασάγγαι εἶναι τῆς ὁδοῦ.) 2. Βασιλεὺς δὲ, καὶ οἱ σὺν αὐτῷ, τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα, τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἳ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες· καὶ ἀντιταχθέντες, πολλοὺς μὲν τῶν ἁρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν, καὶ ἄλλα, ὁπόσα ἐντὸς αὐτῶν, καὶ χρήματα καὶ ἄνθρωποι, ἐγένοντο, πάντα ἔσωσαν.

Movements of Artaxerxes and the Greeks.

4. Ἐνταῦθα διέσχον ἀλλήλων, βασιλεύς τε καὶ οἱ Ἕλληνες, ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὑτοὺς, ὡς πάντας νικῶντες, οἱ δ' ἁρπάζοντες, ὡς ἤδη πάντες νικῶντες. 5. Ἐπεὶ δ' ἤσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς, σὺν τῷ στρατεύματι, ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῷεν τὸ καθ' αὑτοὺς, καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας, (πλησιαίτατος γὰρ ἦν,) εἰ πέμποιέν τινας, ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

The king wheels about. Conduct of Tissaphernes and Episthenes.

6. Ἐν τούτῳ, καὶ βασιλεὺς δῆλος ἦν προσιὼν πάλιν, ὡς ἐδόκει, ὄπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο, ὡς ταύτῃ προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἧ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας, καὶ Τισσαφέρνην, καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης, ἐν τῇ πρώτῃ συνόδῳ, οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διελαύνων δὲ, κατέκανε μὲν οὐδένα, διαστάντες δ', οἱ Ἕλληνες ἔπαιον καὶ

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ἠκόντιζον αὐτούς· Ἐπισθένης δὲ, Ἀμφιπολίτης, ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης, ὡς μεῖον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

Engagement between Artaxerxes and the Greeks. Its result.

9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς τὸ κέρας, καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὄπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχούμενος συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγύς τε ὄντας καὶ παρατεταγμένους, αὖθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες. 12. Ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασίλειον σημεῖον ὁρᾷν ἔφασαν, ἀετόν τινα χρυσοῦν ἐπὶ πέλτης ἐπὶ ξύλου ἀνατεταμένον. 13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστιν ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἡλασέ τε καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἔδυετο.



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The Greeks deliberate. Their final course.

16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη. Οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἴκαζον, ἢ διώκοντα οἴχεσθαι, ἢ καταληφόμενον τι προεληλακέναι. 17. Καὶ αὐτοὶ ἐβουλεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο, ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα, καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἁμάξας, μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίη τοῖς Ἕλλησιν· (ἦσαν δ' αὗται τετρακόσιαι ὡς ἐλέγοντο ἅμαξαι·) καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. Ὥστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

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## BOOK II.—CHAPTER I.

Recapitulation of the former book. The Greeks learn of Cyrus's death. Ariæus invites them to return to Ionia.

1. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κῦρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, ολόμενοι τὰ πάντα νικᾶν, καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἅμα δὲ τῇ ἡμέρᾳ, συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμποι σημανοῦντα, ὅ,τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. Ἔδοξεν οὖν αὐτοῖς, συσκευασαμένοις ἃ εἶχον, καὶ ἐξοπλισαμένοις, προϊέναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμίξειαν. 3. Ἤδη δὲ ἐν ὁρμῇ ὄντων, ἅμα ἡλίῳ ἀνίσχοντι, ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δημαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον, ὅτι "Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ, πεφευγὼς, ἐν τῷ σταθμῷ εἶη, μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραίᾳ ὡρμῶντο, καὶ λέγοι, ὅτι 'ταύτην μὲν τήν ἡμέραν, περιμείνειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἥξειν, τῇ δὲ ἄλλῃ, ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθε.'"

Propositions of Clearchus to Ariæus.

4. Ταῦτα ἀκούσαντες, οἱ στρατηγοὶ, καὶ οἱ ἄλλοι Ἕλληνες, βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. "Ἀλλ' ὤφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε βασιλέα, καὶ, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασίλειον καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικώντων καὶ τὸ ἄρχειν ἐστί." 5. Ταῦτ' εἰπὼν, ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον τὸν

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Λάκωνα, καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. Οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενε.

Shifts of the Greek army for sustenance.

6. Τὸ δὲ στράτευμα ἐπορίζετο σῖτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὗ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς, πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις, καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις. Πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι, κρέα ἕψοντες, ἤσθιον ἐκείνην τὴν ἡμέραν.

Heralds arrive from the king, among them Phalinus, a Greek. Communications of Artaxerxes to the Greeks.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγοράν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες· οἱ μὲν ἄλλοι, βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἷς, Ἕλλην, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὤν, καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὁπλομαχίαν. 8. Οὗτοι δὲ, προσελθόντες, καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέγουσιν, ὅτι "βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασιλέως θύρας, εὑρίσκεσθαι, ἄν τι δύνωνται ἀγαθόν."

Feeling among the Greeks. Answers of some of the generals.

9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι "οὐ τῶν νικώντων εἴη, τὰ ὅπλα παραδιδόναι· ἀλλ'," ἔφη, "ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοὶ, τούτοις ἀποκρίνασθε, ὅ,τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω." (Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως

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ἴδοι τὰ ἱερὰ ἐξῃρημένα· ἔτυχε γὰρ θυόμενος.) 10. Ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν, ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι "πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοίησαν." Πρόξενος δὲ, ὁ Θηβαῖος, "Ἀλλ' ἐγὼ," ἔφη, "ὦ Φαλῖνε, θαυμάζω, πότερα, ὡς κρατῶν, βασιλεὺς αἰτεῖ τὰ ὅπλα, ἢ ὡς διὰ φιλίαν δῶρα· εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας, βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται." 11. Πρὸς ταῦτα Φαλῖνος εἶπε· "Βασιλεὺς νικᾷ· ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε· (τίς γὰρ αὐτῷ ἔστιν, ὅστις τῆς ἀρχῆς ἀντιποιεῖται;) νομίζει δὲ, καὶ ὑμᾶς ἑαυτοῦ εἶναι. ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύναισθε ἂν ἀποκτεῖναι."

Bold utterance of Theopompus. Reply of Phalinus. Weakness of some of the generals.

12. Μετὰ τοῦτον, Θεόπομπος, Ἀθηναῖος, εἶπεν· "Ὦ Φαλῖνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο, εἰ μὴ ὅπλα καὶ ἀρετή. Ὅπλα μὲν οὖν ἔχοντες, οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἷου, τὰ μόνα ἀγαθὰ ἡμῖν ὄντα, ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις, καὶ περὶ τῶν ὑμετέρων ἀγαθῶν, μαχούμεθα." 13. Ἀκούσας δὲ ταῦτα, ὁ Φαλῖνος ἐγέλασε, καὶ εἶπεν· "Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἴει, τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως." 14. Ἄλλους δέ τινας ἔφασαν λέγειν ὑπομαλακιζομένους, "ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ."

Clearchus seeks to entrap Phalinus, but fails.

15. Ἐν τούτῳ Κλέαρχος ἧκε, καὶ ἠρώτησεν, εἰ ἤδη

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ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ, ὑπολαβὼν, εἶπεν· "Οὑτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ, τί λέγεις." 16. Ὁ δ' εἶπεν· "Ἐγώ σε, ὦ Φαλῖνε, ἄσμενος ἑώρακα, οἶμαι δὲ, καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς, τοσοῦτοι ὄντες, ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι, συμβουλευόμεθά σοι, τί χρὴ ποιεῖν, περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅ,τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει, εἰς τὸν ἔπειτα χρόνον, ἀναλεγόμενον, ὅτι 'Φαλῖνός ποτε, πεμφθεὶς παρὰ βασιλέως, κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι, ξυμβουλευομένοις ξυνεβούλευσεν αὐτοῖς τάδε.' Οἶσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι, ἃ ἂν συμβουλεύσῃς." 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν, τὸν παρὰ βασιλέως πρεσβεύοντα, ξυμβουλεῦσαι, μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ, ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν· 19. "Ἐγὼ, εἰ μὲν, τῶν μυρίων ἐλπίδων, μία τις ὑμῖν ἐστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπὶς, ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν, ὅπη δυνατόν."

How Clearchus finally dismisses Phalinus.

20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· "Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὅπλα, ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν, ἔχοντες τὰ ὅπλα, ἢ ἄλλῳ παραδόντες." 21. Ὁ δὲ Φαλῖνος εἶπε· "Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς, ὅτι 'μένουσι μὲν αὐτοῦ, σπονδαὶ εἴησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι, πόλεμος.' Εἴπατε οὖν, καὶ περὶ τούτου, πότερα μενεῖτε, καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ." 22. Κλέαρχος δ' ἔλεξεν· "Ἀπάγγελλε τοίνυν, καὶ περὶ τούτου, ὅτι 'καὶ ἡμῖν, ταὐ-

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τὰ δοκεῖ, ἅπερ καὶ βασιλεῖ.'" "Τί οὖν ταῦτα ἐστίν;" ἔφη ὁ Φαλῖνος. Ἀπεκρίνατο Κλέαρχος· "Ἢν μὲν μένωμεν, σπονδαὶ, ἀπιοῦσι δὲ καὶ προϊοῦσι, πόλεμος." 23. Ὁ δὲ πάλιν ἠρώτησε· "Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;" Κλέαρχος δὲ ταὐτὰ πάλιν ἀπεκρίνατο· "Σπονδαὶ μὲν, μένουσιν, ἀπιοῦσι δὲ ἢ προϊοῦσι, πόλεμος." Ὅ,τι δὲ ποιήσοι, οὐ διεσήμηνε.

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## CHAPTER II.

Message of Clearchus to Ariæus.

1. Φαλῖνος μὲν δὴ ᾤχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος· (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ·) οὗτοι δὲ ἔλεγον, ὅτι "πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ', εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μή, αὐτὸς πρωῒ ἀπιέναι φησίν." 2. Ὁ δὲ Κλέαρχος εἶπεν· "Ἀλλ' οὕτω χρὴ ποιεῖν, ἐὰν μὲν ἥκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πρᾶττετε ὁποῖον ἄν τι ὑμῖν οἴησθε μάλιστα συμφέρειν." Ὅ,τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε.

Speech of Clearchus to the Greek leaders. All agree with his views. He is made chief. Distance from Ephesus to the battle-field, and thence to Babylon.

3. Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς, ἔλεξε τοιάδε. "Ἐμοὶ, ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα, οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως, ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ

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τοὺς Κύρου φίλους, πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. 4. Ὧδε οὖν χρὴ ποιεῖν· ἀπιόντας, δειπνεῖν ὅ,τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι, ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἕπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω." 5. Ταῦτα ἀκούσαντες, οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον, καὶ ἐποίουν οὕτω. Καὶ τὸ λοιπὸν, ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἑλόμενοι, ἀλλὰ ὁρῶντες, ὅτι μόνος ἐφρόνει, οἷα ἔδει τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἦλθον, ἐξ Ἐφέσου τῆς Ἰωνίας, μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης, ἐλέγοντο εἶναι, εἰς Βαβυλῶνα, στάδιοι ἑξήκοντα καὶ τριακόσιοι.

Desertions. The Greeks under Clearchus make a compact with Ariæus. Oaths and sacrifices of union.

7. Ἐντεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν, ὁ Θρᾷξ, ἔχων τούς τε ἱππέας, τοὺς μεθ' ἑαυτοῦ, εἰς τετταράκοντα, καὶ τῶν πεζῶν Θρᾳκῶν, ὡς τριακοσίους, ηὐτομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο, κατὰ τὰ παρηγγελμένα, οἱ δ' εἵποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν, παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὅπλα, ξυνῆλθον, οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων, παρὰ Ἀριαῖον· καὶ ὤμοσαν, οἵ τε Ἕλληνες, καὶ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν, καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον, καὶ λύκον, καὶ κάπρον, καὶ κριὸν, εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

Decision of Clearchus and Ariæus as to the return route.

10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος·

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"Ἄγε δή, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ, τίνα γνώμην ἔχεις, περὶ τῆς πορείας· πότερον ἄπιμεν ἥνπερ ἤλθομεν, ἢ ἄλλην τινὰ, ἐννενοηκέναι δοκεῖς, ὁδὸν κρείττω;" 11. Ὁ δ' εἶπεν· "Ἦν μὲν ἤλθομεν ἀπιόντες, παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω, οὐδὲ, δεῦρο ἰόντες, ἐκ τῆς χώρας οὐδὲν εἴχομεν λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς, ὡς ἂν δυνώμεθα, μακροτάτους, ἵνα, ὡς πλεῖστον, ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ, δύο ἢ τριῶν ἡμερῶν ὁδὸν, ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγῳ μὲν γὰρ στρατεύματι, οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον, οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην," ἔφη, "τὴν γνώμην ἔχω ἔγωγε."

The Greeks march northward towards Babylon. They pass near the king's camp, where they spend the night.

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν, ἅμα ἡλίῳ δύνοντι, εἰς κώμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἔτι δὲ ἀμφὶ δείλην, ἔδοξαν πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων, οἳ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, (ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενος, διότι ἐτέτρωτο,) καταβὰς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὡπλίζοντο, ἦκον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι "οὐχ ἱππεῖς εἰσιν, ἀλλ' ὑποζύγια νέμοιτο." Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς



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πολεμίους οὐκ ἦγεν· (ἤδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ ἀσίτους ὄντας· ἤδη δὲ καὶ ὀψὲ ἦν·) οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος, μὴ δοκοίη φεύγειν· ἀλλ', εὐθύωρον ἄγων, ἅμα τῷ ἡλίῳ δυομένῳ, εἰς τὰς ἐγγυτάτω κώμας, τοὺς πρώτους ἔχων, κατεσκήνωσεν, ἐξ ὧν διήρπαστο, ὑπὸ τοῦ βασιλικοῦ στρατεύματος, καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρῶτοι, ὅμως, τρόπῳ τινὶ ἐστρατοπεδεύσαντο· οἱ δὲ ὕστεροι, σκοταῖοι προσιόντες, ὡς ἐτύγχανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν, καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων.

The Persians retreat by night. Uneasiness of the Greeks during the same period.

18. Δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο, οἷς τῇ ὑστεραίᾳ ἔπραττε. 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης, καὶ τοῖς Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν, οἷον εἰκὸς, φόβου ἐμπεσόντος, γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην, Ἠλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ, κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, σιγὴν κατακηρύξαντα, ὅτι "προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν, τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὅπλα, μηνύσῃ, ὅτι 'λήψεται μισθὸν τάλαντον ἀργυρίου.'" 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶοι. Ἅμα δὲ ὄρθρῳ, παρήγγειλεν ὁ Κλέαρχος, "εἰς τάξιν τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας, ἥπερ εἶχον ὅτε ἦν ἡ μάχη."

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## CHAPTER III.

The king sends heralds to negotiate a truce. Reply of Clearchus.

1. Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν. Τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ, πέμπων, τὰ ὅπλα παραδιδόναι ἐκέλευε· τότε δὲ, ἅμα ἡλίῳ ἀνατέλλοντι, κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι, κελεύειν τοὺς κήρυκας, περιμένειν ἄχρι ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε, τούς τε εὐοπλοτάτους ἔχων, καὶ εὐειδεστάτους, τῶν αὐτοῦ στρατιωτῶν· καὶ τοῖς ἄλλοις στρατηγοῖς ταὐτα ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, "τί βούλοιντο." Οἱ δ' ἔλεγον, ὅτι "περὶ σπονδῶν ἥκοιεν, ἄνδρες, οἵτινες ἱκανοὶ ἔσονται, τά τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ." 5. Ὁ δὲ ἀπεκρίνατο· "Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι 'μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι, μὴ πορίσας ἄριστον.'"

The heralds return with guides. Prudence and sagacity of Clearchus.

6. Ταῦτα ἀκούσαντες, οἱ ἄγγελοι ἀπήλαυνον, καὶ ἦκον ταχύ· (ᾧ καὶ δῆλον ἦν, ὅτι ἐγγύς που βασιλεὺς ἦν, ἢ ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράττειν·) ἔλεγον δὲ, ὅτι "εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν, ἡγεμόνας ἔχοντες, οἳ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἕξουσι τὰ ἐπιτήδεια." 7. Ὁ δὲ ἠρώτα, "εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί." Οἱ δὲ, "Ἅπασιν," ἔφασαν, "μέχρι

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ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ." 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς, ὁ Κλέαρχος ἐβουλεύετο. Καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι ταχὺ, καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια, καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε. "Δοκεῖ μὲν κἀμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν, τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι," ἔφη, "καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι." Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τἀπιτήδεια.

The army marches in order of battle with the guides. Clearchus hastens, and why.

10. Καὶ οἱ μὲν ἡγοῦντο· Κλέαρχος μέντοι ἐπορεύετο, τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις, καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις, ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν, ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη, τῶν πρὸς τοῦτο τεταγμένων, βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον, ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπουδάζειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων, μὴ ἀεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα, οἷα τὸ πεδίον ἄρδειν·) ἀλλ', ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησι δεινὰ, εἰς τὴν πορείαν, τούτου ἕνεκα, βασιλέα ὑπώπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

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The guides lead the Greek army into villages, where they find abundance of provisions. Effect of the dates and palm-pith on the Greeks.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ σῖτος πολὺς, καὶ οἶνος φοινίκων, καὶ ὄξος, ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἕλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος, ἡ δὲ ὄψις ἠλέκτρου οὐδὲν διέφερε· τὰς δέ τινας, ξηραίνοντες, τραγήματα ἀπετίθεσαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν, τό τε εἶδος καὶ τὴν ἰδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. Ὁ δὲ φοῖνιξ, ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος, ὅλος αὐαίνετο.

Tissaphernes, accompanied by other eminent Persians, promises to facilitate the return of the Greeks. He asks them in the name of Artaxerxes, why they had served against him.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἵποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιάδε. 18. "Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον, εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, εὕρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι, δοῦναι ἐμοὶ, ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν, οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς πάσης Ἑλλάδος. 19. Ταῦτα δὲ γνοὺς, ἠτούμην βασιλέα, λέγων αὐτῷ, ὅτι 'δικαίως ἄν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἤγγειλα, καὶ, βοήθειαν ἔχων, ἅμα τῇ ἀγγελίᾳ, ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρα-

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τοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα, σὺν τοῖσδε τοῖς παροῦσι κῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι.' 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλεύσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ, ἐάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι."

Reply of the Greeks.

21. Πρὸς ταῦτα, μεταστάντες, οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, (Κλέαρχος δ' ἔλεγεν·) "Ἡμεῖς οὔτε συνήλθομεν, ὡς βασιλεῖ πολεμήσοντες, οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κῦρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ᾐσχύνθημεν, καὶ θεοὺς καὶ ἀνθρώπους, προδοῦναι αὐτὸν, ἐν τῷ πρόσθεν χρόνῳ, παρέχοντες ἡμᾶς αὐτοὺς, εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, οὔτ' ἔστιν, ὅτου ἕνεκα, βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίη· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου, εἷς γε δύναμιν, οὐχ ἡττησόμεθα εὖ ποιοῦντες." Ὁ μὲν οὕτως εἶπεν.

Tissaphernes makes a fair contract with the Greeks, and returns to Artaxerxes.

24. Ἀκούσας δὲ, ὁ Τισσαφέρνης ἔφη· "Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἥκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν." 25. Καὶ εἰς μὲν τὴν ὑστεραίαν, οὐχ ἧκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ, ἦκων ἔλεγεν ὅτι "διαπεπραγμένος ἥκοι παρὰ βασιλέως, δοθῆναι αὐτῷ,

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σώζειν τοὺς Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὡς 'οὐκ ἄξιον εἴη βασιλεῖ, ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους.'" 26. Τέλος δὲ εἶπε· "Καὶ νῦν ἔξεστιν ὑμῖν, πιστὰ λαβεῖν παρ' ἡμῶν, ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ᾖ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ' αὖ ἡμῖν δεήσει ὀμόσαι, ἢ μὴν πορεύεσθαι, ὡς διὰ φιλίας, ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγοράν, ὠνουμένους, ἔξειν τὰ ἐπιτήδεια." 28. Ταῦτα ἔδοξε, καὶ ὤμοσαν, καὶ δεξιὰς ἔδοσαν, Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα, Τισσαφέρνης εἶπε· "Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι, ἃ δέομαι, ἥξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν."

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## CHAPTER IV.

The Greeks and Ariæus wait nearly a month for the return of Tissaphernes. The troops become uneasy. Their wishes.

1. Μετὰ ταῦτα, περιέμενον Τισσαφέρνην, οἵ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις, ἀφικνοῦνται πρὸς Ἀριαῖον, καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαῤῥύνοντές τε, καὶ δεξιὰς ἔνιοι παρὰ βασιλέως φέροντες, "μὴ μνησικακήσειν βασιλέα αὐτοῖς, τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἀλλοῦ μηδενὸς τῶν παρῳχημένων." 2. Τούτων δὲ γιγνομένων, ἔνδηλοι ἦσαν, οἱ περὶ Ἀριαῖον, ἧττον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε, καὶ διὰ τοῦτο, τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ, προσιόντες, τῷ Κλεάρχῳ ἔλεγον, καὶ τοῖς ἄλλοις στρατηγοῖς· 3. "Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς, ἡμᾶς ἀπολέσαι ἂν περὶ

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παντὸς ποιήσαιτο, ἵνα, καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη, ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὰν δὲ πάλιν ἁλισθῇ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που, ἢ ἀποσκάπτει τι, ἢ ἀποτειχίζει, ὡς ἄπορος ἡ ὁδός. Οὐ γάρ ποτε, ἑκών γε, βουλήσεται ἡμᾶς, ἐλθόντας εἰς τὴν Ἑλλάδα, ἀπαγγεῖλαι, ὡς ἡμεῖς, τοσοίδε ὄντες, ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπήλθομεν."

Speech of Clearchus to the army. He disapproves, on good grounds, of their wishes.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· "Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ', ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἔπειτα, πρῶτον μὲν, ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδὲ ὅθεν ἐπισιτιούμεθα· αὖθις δὲ, ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες, πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δ', εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἴδαμεν, ὅτι ἀδύνατον διαβῆναι, κωλυόντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαί γε δέῃ, ἱππεῖς εἰσιν ἡμῖν ξύμμαχοι· τῶν δὲ πολεμίων, ἱππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστου ἄξιοι· ὥστε, νικῶντες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ, οὐδένα οἷόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, (ᾧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι,) οὐκ οἶδα, ὅ,τι δεῖ αὐτὸν ὀμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι, Ἕλλησί τε καὶ βαρβάροις." Τοιαῦτα πολλὰ ἔλεγεν.

Arrival of Tissaphernes. His companions. Beginning of the journey homeward. Mutual distrust of the Greeks and Persians.

8 Ἐν δὲ τούτῳ, ἧκε Τισσαφέρνης, ἔχων τὴν ἑαυτοῦ δύ-

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ναμιν, ὡς εἰς οἶκον ἀπιὼν, καὶ Ὀρόντας, τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. Ἐντεῦθεν δὲ ἤδη, Τισσαφέρνους ἡγουμένου, καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντᾳ, καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἑκάστοτε, ἀπέχοντες ἀλλήλων παρασάγγην καὶ μεῖον. Ἐφυλάττοντο δὲ ἀμφότεροι, ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν. 11. Ἐνίοτε δὲ, καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

The Median Wall. The travellers reach Sittace, near the Tigris. Its park and gardens.

12. Διελθόντες δὲ τρεῖς σταθμοὺς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἴσω αὐτοῦ. Ἦν δὲ ᾠκοδομημένον πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολύ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτὼ, καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐζευγμένην πλοίοις ἑπτά· (αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέτμηντο δὲ ἐξ αὐτῶν καὶ τάφροι, ἐπὶ τὴν χώραν, αἱ μὲν πρῶται, μεγάλαι, ἔπειτα δ', ἐλάττους· τέλος δὲ, καὶ μικροὶ ὀχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι, ἐπὶ τὰς μελίνας·) καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν, μεγάλη καὶ πολυάνθρωπος, ᾗ ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν, ἐγγὺς παραδείσου, μεγάλου, καὶ καλοῦ, καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι, διαβεβηκότες τὸν Τίγρητα, οὐ μέντοι καταφανεῖς ἦσαν.

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Warning received by Proxenus and Xenophon.

15. Μετὰ δὲ τὸ δεῖπνον, ἔτυχον ἐν περιπάτῳ ὄντες, πρὸ τῶν ὅπλων, Πρόξενος καὶ Ξενοφῶν· καὶ, προσελθὼν, ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα, παρ' Ἀριαίου ὢν, τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι "αὐτός εἰμι, ὃν ζητεῖς," εἶπεν ὁ ἄνθρωπος τάδε· "Ἔπεμψέ με Ἀριαῖος, καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης, τῆς νυκτὸς, ἐὰν δύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος."

Remarks of a young Greek on this warning message.

18. Ἀκούσαντες ταῦτα, ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος, ἀκούσας, ἐταράχθη σφόδρα, καὶ ἐφοβεῖτο. 19. Νεανίσκος δέ τις τῶν παρόντων, ἐννοήσας, εἶπεν, "ὡς οὐκ ἀκόλουθα εἴη, τό τε ἐπιθήσεσθαι, καὶ τὸ λύσειν τὴν γέφυραν· δῆλον γὰρ, ὅτι ἐπιτιθεμένους, ἢ νικᾷν δεήσει, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθεῖμεν. 20. Ἐὰν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας, οὐχ ἕξουσιν ἐκεῖνοι, ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας."

The stratagem of the Persians becomes apparent. The Greeks cross the Tigris.

21. Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος ἤρετο τὸν ἄγγελον, "πόση τις εἴη χώρα, ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος." Ὁ δὲ εἶπεν· ὅτι "πολλὴ, καὶ κῶμαι ἔνεισι, καὶ

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πόλεις, πολλαι καὶ μεγάλαι." 22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες, μὴ οἱ Ἕλληνες, διελόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν, ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐζευγμένην πλοίοις τριάκοντα καὶ ἑπτά, ὡς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι, ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ᾤχετο ἀπελαύνων.

The brother of Artaxerxes appears with a large army. Adroit manœuvre of Clearchus. Further advance through Media.

25. Ἀπὸ δὲ τοῦ Τίγρητος, ἐπορεύθησαν σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὖρος πλέθρου· ἐπῆν δὲ γέφυρα. Καὶ ἐνταῦθα ᾠκεῖτο πόλις μεγάλη, ᾗ ὄνομα Ὦπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ὡς βοηθήσων βασιλεῖ· καὶ, ἐπιστήσας τὸ ἑαυτοῦ στράτευμα, παρερχομένους τοὺς Ἕλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἠγεῖτο μὲν, εἰς δύο, ἐπορεύετο δὲ, ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δὲ χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον, δι' ὅλου τοῦ στρατεύματος, γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα, καὶ αὐτοῖς τοῖς Ἕλλησι, δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσην ἐκπεπλῆχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπο-

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ρεύθησαν, διὰ τῆς Μηδίας, σταθμοὺς ἐρήμους ἓξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης, Κύρῳ ἐπεγγελῶν, διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνῆν δὲ σῖτος πολὺς, καὶ πρόβατα, καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν, σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ, πέραν τοῦ ποταμοῦ, πόλις ᾠκεῖτο, μεγάλη καὶ εὐδαίμων, ὄνομα Καιναὶ, ἐξ ἧς οἱ βάρβαροι διῆγον, ἐπὶ σχεδίαις διφθερίναις, ἄρτους, τυροὺς, οἶνον.

## CHAPTER V.

Clearchus repairs to Tissaphernes, in order to put an end to the mutual distrust between the Persians and Greeks.

1. Μετὰ ταῦτα, ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις, ὑποψίαι μὲν ἦσαν, φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. 2. Ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει, καὶ, εἴ πως δύναιτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα ὅτι ξυγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἑτοίμως ἐκέλευεν ἥκειν.

SPEECH OF CLEARCHUS TO TISSAPHERNES.

"The Greeks have no hostile purposes against the Persians.

3. Ἐπειδὴ δὲ ξυνῆλθον, λέγει ὁ Κλέαρχος τάδε. "Ἐγω, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς, καὶ ἡμεῖς, ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ, σκοπῶν, οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν

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ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἳ, φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ, τοὺς οὔτε μέλλοντας, οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἥκω, καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

"First, On religious grounds.

7. "Πρῶτον μὲν γὰρ, καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκὼς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον, οὐκ οἶδα, οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. Πάντη γὰρ πάντα τοῖς θεοῖς ὕποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

"Two other reasons.

8. "Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων, οὕτω γιγνώσκω, παρ' οἷς ἡμεῖς, τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων, σὲ ἐγὼ, ἐν τῷ παρόντι, νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ, πᾶσα μὲν ὁδὸς εὔπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ, πᾶσα μὲν διὰ σκότους ἡ ὁδός· (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα·) πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερὸς, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ δὲ δὴ, καὶ μανέντες, σὲ κατακτείναιμεν, ἄλλο τι ἂν ἦ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλέα, τὸν μέγιστον ἔφεδρον, ἀγωνιζοίμεθα; ὅσων δὲ δὴ καὶ οἷων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω.

"Fourth, Reasons of friendliness personal to Clearchus.

11. "Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι,

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νομίζων, τῶν τότε ἱκανώτατον εἶναι, εὖ ποιεῖν ὃν βούλοιτο· σὲ δὲ νῦν ὁρῶ, τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ᾗ Κῦρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην ξύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται, ὅστις οὐ βούλεταί σοι φίλος εἶναι; ἀλλὰ μήν,—(ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι.)

"Fifth, Tissaphernes' interest in preserving the friendship.

13. "Οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἄν, σὺν τῇ παρούσῃ δυνάμει, ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ, ποίᾳ δυνάμει συμμάχῳ χρησάμενοι, μᾶλλον ἂν κολάσεσθε, τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἀλλὰ μὴν, ἔν γε τοῖς πέριξ οἰκοῦσι, σὺ, εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὡς μέγιστος ἂν εἴης· εἰ δέ τίς σε λυποίη, ὡς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἳ σοι οὐκ ἄν, τοῦ μισθοῦ ἕνεκα μόνον, ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἧς, σωθέντες ὑπὸ σοῦ, σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ, ταῦτα πάντα ἐνθυμουμένῳ, οὕτω δοκεῖ θαυμαστὸν εἶναι, τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν, ὥστε σε πεῖσαι, λέγων, ὡς ἡμεῖς σοι ἐπιβουλεύομεν." Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

REPLY OF TISSAPHERNES.

"The Persians can injure the Greeks, (1) because they are more numerous.

16. "'Αλλ' ἥδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. Ὡς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως, οὔτε βασιλεῖ οὔτ'

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ἐμοὶ, ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν, ἱππέων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὁπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος;

(2) "They are better acquainted with the country.

18. "Ἀλλὰ χωρίων, ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι, ἀπορεῖν ἄν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία, ἡμῖν φίλια ὄντα, σὺν πολλῷ πόνῳ διαπορεύεσθε; τοσαῦτα δὲ ὄρη ὑμῖν, ὁρᾶτε, ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι, προκαταλαβοῦσιν, ἄπορα ὑμῖν παρέχειν; τοσοῦτοι δ' εἰσὶ ποταμοὶ, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλώμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.

"In any event they can starve the Greeks out. But they contemplate no such treachery.

19. "Εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστιν· ὃν, ἡμεῖς δυναίμεθ' ἄν, κατακαύσαντες, λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς, οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. 20. Πῶς ἂν οὖν, ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα, ἐκ τούτων πάντων, τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα, ὃς μόνος μὲν πρὸς θεῶν ἀσεβὴς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ, καὶ ἀμηχάνων, καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι, δι' ἐπιορκίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἠλίθιοί ἐσμεν.

"The Greeks, therefore, especially, should cherish no distrust.

22. "Ἀλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; εὖ ἴσθι, ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τὸ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῷ,

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διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι, δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν, βασιλεῖ μόνῳ ἔξεστιν, ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν, ὑμῶν παρόντων, καὶ ἕτερος εὐπετῶς ἔχοι."

Proposal of Tissaphernes. Clearchus is dazzled.

24. Ταῦτα εἰπὼν, ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· "Οὐκοῦν," ἔφη, "οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν;" 25. "Καὶ ἐγὼ μέν γε," ἔφη ὁ Τισσαφέρνης, "εἰ βούλεσθέ μοι, οἵ τε στρατηγοὶ καὶ οἱ λοχαγοὶ, ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ." 26. "Ἐγὼ δὲ," ἔφη ὁ Κλέαρχος, "ἄξω πάντας, καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω." 27. Ἐκ τούτων δὴ τῶν λόγων, ὁ Τισσαφέρνης, φιλοφρονούμενος τότε μὲν, μένειν τε αὐτὸν ἐκέλευσε, καὶ σύνδειπνον ἐποιήσατο. Τῇ δὲ ὑστεραίᾳ, ὁ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλός τ' ἦν, πάνυ φιλικῶς, οἰόμενος, διακεῖσθαι τὸν Τισσαφέρνην, καὶ, ἃ ἔλεγεν ἐκεῖνος, ἀπήγγελλεν· ἔφη, "τε χρῆναι ἰέναι παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οἳ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς, καὶ κακόνους τοῖς Ἕλλησιν ὄντας, τιμωρηθῆναι." 28. Ὑπώπτευε δὲ, εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετ' Ἀριαίου, καὶ στασιάζοντα αὐτῷ, καὶ ἐπιβουλεύοντα, ὅπως, τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ᾖ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος, ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ, "μὴ ἰέναι, πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς, μηδὲ πιστεύειν Τισσαφέρνει." 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο, πέντε μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ

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λοχαγούς· συνηκολούθησαν δὲ, ὡς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

What befel the Greek generals and lieutenants. The Greeks seize their weapons. Ariæus comes in the name of the king.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δὲ ὕστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἵ τ' ἔνδον ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα, τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ᾧτινι ἐντυγχάνοιεν Ἕλληνι, ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τήν τε ἱππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὁρῶντες, καὶ, ὅ,τι ἐποίουν ἡμφιγνόουν, πρὶν Νίκαρχος, Ἀρκὰς, ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ, οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα, πάντες ἐκπεπληγμένοι, καὶ νομίζοντες, αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ, καὶ Ἀρτάοζος, καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη, "καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾷν, καὶ γιγνώσκειν·" ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν, τεθωρακισμένοι, εἰς τριακοσίους. 36. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ τις εἴη τῶν Ἑλλήνων, ἢ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγείλωσι τὰ παρὰ Βασιλέως. 37. Μετὰ ταῦτα, ἐξῆλθον φυλαττόμενοι, τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος, καὶ Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· (Χειρίσοφος δ' ἐτύγχανεν ἀπὼν, ἐν κώμῃ τινὶ, ξὺν ἄλλοις, ἐπισιτιζόμενος.)

Conference of Ariæus with the Greeks.

38. Ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε.



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"Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη, καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην, καὶ τέθνηκε Πρόξενος δὲ, καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπι βουλὴν, ἐν μεγάλῃ τιμῇ εἰσιν. Ὑμᾶς δὲ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί φησιν, ἐπείπερ Κύρου ἦσαν, τοῦ ἐκείνου δούλου. 39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος·) "Ὦ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες, ὀμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς, σὺν Τισσαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τούς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, ἀπολωλέκατε, καὶ, τοὺς ἄλλους ἡμᾶς προδεδωκότες, ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε." 40. Ὁ δὲ Ἀριαῖος εἶπε· "Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντᾳ, καὶ πᾶσιν ἡμῖν, τοῖς ξὺν τούτοις."

Final demand of Xenophon.

41. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· "Κλέαρχος μὲν τοίνυν, εἰ, παρὰ τοὺς ὅρκους, ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· (δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας·) Πρόξενος δὲ, καὶ Μένων, ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα ξυμβουλεύειν." 42. Πρὸς ταῦτα, οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπῆλθον, οὐδὲν ἀποκρινάμενοι.

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## CHAPTER VI.

Characters of the deceased generals. Clearchus—his love of war and enterprise.

1. Οἱ μὲν δὴ στρατηγοὶ, οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ, ἀποτμηθέντες τὰς κεφαλὰς, ἐτελεύτησαν, εἰς μὲν αὐτῶν, Κλέαρχος, ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμεινεν· ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος, ὡς ἐδύνατο, παρὰ τῶν Ἐφόρων, ἐξέπλει, ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θρᾳξίν. 3. Ἐπεὶ δὲ, μεταγνόντες πως οἱ Ἔφοροι, ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη, ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἀπειθῶν. Ἤδη δὲ φυγὰς ὢν, ἔρχεται πρὸς Κῦρον, καὶ, ὁποίοις μὲν λόγοις ἔπεισε Κῦρον, ἄλλη γέγραπται· δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς. 5. Ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥᾳθυμίαν ἐτράπετο· ἀλλ', ἀπὸ τούτων τῶν χρημάτων, συλλέξας στράτευμα, ἐπολέμει τοῖς Θρᾳξὶ, καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου δὴ, ἔφερε καὶ ἦγεν αὐτοὺς, καὶ πολεμῶν διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν, ὡς ξὺν ἐκείνῳ αὖ πολεμήσων. 6. Ταῦτα οὖν φιλοπολέμου, μοι δοκεῖ, ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης, αἱρεῖται πολεμεῖν· ἐξὸν δὲ ῥᾳθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἱρεῖται, πολεμῶν, μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ, ὥσπερ εἰς παιδικὰ, ἢ εἰς ἄλλην τινὰ ἡδονὴν, ἤθελε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ, αὖ ταύτῃ, ἐδόκει

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εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ, ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν.

His talents for leadership. A stern disciplinarian. His spirit., His years.

8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι, ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου οἷον κἀκεῖνος εἶχεν. Ἱκανὸς μὲν γὰρ, ὥς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἱκανὸς δὲ, καὶ ἐμποιῆσαι τοῖς παροῦσιν ὡς πειστέον εἴη Κλέαρχῳ. 9. Τοῦτο δ' ἐποίει, ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὀρᾷν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε ἀεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἠγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς "δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους." 11. Ἐν μὲν οὖν τοῖς δεινοῖς, ἤθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ γὰρ, τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις, ἔφασαν, φαίνεσθαι, καὶ τὸ χαλεπὸν ἐῤῥωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον, καὶ οὐκέτι χαλεπὸν, ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο, καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν, φιλίᾳ μὲν καὶ εὐνοίᾳ ἑπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι, παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρῆτο. 14. Ἐπεὶ δὲ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαῤ-

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ραλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι, αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων, οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

Character of Proxenus. His teachers. His noble turn of thought.

16. Πρόξενος δὲ, ὁ Βοιώτιος, εὐθὺς μὲν μειράκιον ὢν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ, διὰ ταύτην τὴν ἐπιθυμίαν, ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι, καὶ ἄρχειν, καὶ, φίλος ὢν τοῖς πρώτοις, μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά. 18. Τοσούτων δ' ἐπιθυμῶν, σφόδρα ἔνδηλον αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή.

Contrast between Proxenus and Clearchus in military discipline.

19. Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν, δυνατὸς ἦν· οὐ μέντοι, οὔτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ, οὔτε φόβον, ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἠσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκεῖνον· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὤιετο δὲ ἀρκεῖν, πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοί τε κἀγαθοὶ τῶν συνόντων εὔνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον, ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

Menon. Baseness of his character.

21. Μένων δὲ, ὁ Θετταλὸς, δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν ὅπως πλείω λαμ-

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βάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα, ἀδικῶν, μὴ διδοίη δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη, συντομωτάτην ᾤετο ὁδὸν εἶναι, διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι, καὶ ἐξαπατᾶν· τὸ δ' ἁπλοῦν καὶ τὸ ἀληθὲς, ἐνόμιζε τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι. 23. Στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, των δὲ συνόντων πάντων ὡς καταγελῶν, ἀεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· (χαλεπὸν γὰρ ᾤετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν·) τὰ δὲ τῶν φίλων, μόνος ᾤετο εἰδέναι ῥᾷστον ὄν, ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὡπλισμένους, ἐφοβεῖτο· τοῖς δ' ὁσίοις, καὶ ἀλήθειαν ἀσκοῦσιν, ὡς ἀνάνδροις, ἐπειρᾶτο χρῆσθαι. 26. Ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ, καὶ ἀληθείᾳ, καὶ δικαιότητι, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον, τῶν ἀπαιδεύτων ἀεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι, ἐκ τοῦ συναδικεῖν αὐτοῖς, ἐμηχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἠξίου, ἐπιδεικνύμενος, ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀφίστατο, ὅτι, χρώμενος αὐτῷ, οὐκ ἀπώλεσεν αὐτόν.

His notoriety. His death.

28. Καὶ τὰ μὲν δὴ ἀφανῆ, ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τάδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν, ἔτι ὡραῖος ὢν, στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαίῳ δὲ, βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἥδετο, οἰκειότατος, ἔτι ὡραῖος ὢν, ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν, ἀγένειος ὢν γενειῶντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν ὅτι ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταὐτὰ

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πεποιηκὼς, οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως, ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος, καὶ οἱ ἄλλοι στρατηγοὶ, ἀποτμηθέντες τὰς κεφαλὰς, (ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,) ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, ὡς πονηρὸς, λέγεται τῆς τελευτῆς τυχεῖν.

Good character of Agias and Socrates.

30. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτω ἀπεθανέτην. Τούτων δὲ, οὔθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. Ἥστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ετη απο γενεᾶς.

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# OUTLINES OF PROSODY

AND OF THE

# HOMERIC DIALECT.

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# PROSODY.

(204.) UNDER the term Prosody are included QUANTITY and VERSIFICATION.*

## QUANTITY.

(205.) The vowels *ε* and *ο* are naturally *short*; *η* and *ω* *long*; *α*, *ι*, *υ* *doubtful*.

*Rem.* In naming *α*, *ι*, *υ* *doubtful*, we mean that they are long in some words and short in others, not that they can be both long and short in the *same* word.

(206.) The quantity of syllables is fixed either by the vowels they contain, or by the consonants that follow; in the former case they are said to be long by *nature*; in the latter, by *position*.

### General Rules.

(207.) RULE I.—A syllable with a short vowel is short by nature; *e. g.*, τέκος, θεός: one with a long vowel or diphthong, long by nature; *e. g.*, τῑμή, ἥρως, οἶκος.

*Rem.* The *circumflex* accent is placed only over vowels long by nature.

(208.) RULE II.—Contracted syllables are long; *e. g.*, ἄκων for ἀέκων, ἐτίμᾱ for ἐτίμαε, βότρῡς for βότρυας.

*Rem.* Syllables in which *ντ* or *ν* is omitted lengthen the vowel for compensation (First Book, 312, 4); *e. g.*, τύψᾱς for τύψαντς, μέλᾱς for μέλανς, τετύφᾱσι for τετύφαντσι.

(209.) RULE III.—A short or doubtful vowel before two consonants or a double consonant is long by position; *e. g.*, ἐστέ, τράπεζα, ἔχθῑστος, φύλλον.

*Rem.* 1. This rule holds good even if one or both the consonants or the double consonant is at the beginning of the next word; *e. g.*, κάθῑσον Τρῶας, ὑπὸ ζυγόν.

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* The old Greek grammarians included accents, breathings, and quantity under the name Prosody.

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*Rem.* 2. A short vowel before a mute and liquid* is

(*a*) *Made long* (1) in composition; *e. g.*, ἐκνέμω; (2) when *β*, *γ*, *δ* stand before *λ*, *μ*, *ν*; *e. g.*, ἔβλεπον, πέπλεγμαι, εὔοδμος.

(*b*) *Remains short* in other cases (*e. g.*, ἄτεκνος).

☞ But in Homer a mute and liquid *commonly* make the syllable long.†

(210.) The quantity of the doubtful vowels *a*, *ι*, *υ* must generally be learned by observation; but the student who has thoroughly mastered the rules of *accent*‡ (First Book, Lessons LVIII.–LXI.), and who has observed carefully the quantity of the syllables of inflection in nouns and verbs, will have pretty sure guides in most cases. Still, to facilitate his progress, we subjoin the rules ordinarily given for the doubtful vowels, *a*, *ι*, *υ*.

### Special Rules.

### *A Vowel before a Single Consonant.*

(211.) RULE IV.—A doubtful vowel before a single consonant is generally short; *e. g.*, κᾰκός, φῐ́λος, ἀργῠ́ρεος.

The most common exceptions are the following:

1. Exceptions in *α*:

(*a*) The ending *ᾱς* in *any* case of the 1st decl.; *e. g.*, nom. ταμίᾱς, gen. σκίᾱς, acc. pl. δόξᾱς; and in ἡμᾶς, ὑμᾶς, σφᾶς.

(*b*) The ending *ᾱν* in 1st decl. from nouns in *ᾱ* or *ᾱς*; *e. g.*, οἰκίᾱν, νεανίᾱν; also in nouns of 3d decl.; *e. g.*, τιτᾶν.

(*c*) Derivatives from verbs in *-αω* pure, and *-ραω*; *e. g.*, ἀνίᾱτος, from ἀνιάω; θέᾱμα, from θεάομαι; κατάρᾱτος, from καταράομαι, &c.

2. Exceptions in *ι*:

(*a*) *ῑν* in nouns which have *-ῑνος* in gen. (*e. g.*, ῥηγμῖν); in those which

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* This rule may be expressed in the following lines:

At the *juncture of compounds* position holds true;
And when *middle mutes* stand before *lambda*, *mu*, *nu*.—(*Arnold.*)

(The middle mutes are *β*, *γ*, *δ*).

† "It cannot be too much impressed upon the learner that it must be distinctly known whether the vowel before the mute and liquid is or is not *long by nature*; for then, of course, it remains long; *e. g.*, in πέντᾱθλος the *α* is long by nature (derived from ἆθλος). Nothing is more common than for learners to suppose that the juxtaposition of a mute and liquid can render even a long vowel doubtful."—(Buttmann.)

‡ The accent shows the quantity thus:

1. A *circumflexed* vowel must be long (First Book, 359, 2).

2. If the *penult* is circumflexed, the ultimate must be short; *e. g.*, μοῦσᾰ (First Book, 360, 3).

3. If the penult is acute and *long*, the ultimate is long; *e. g.*, ὥρᾱ.

4. If the *antepenult* is accented, the ultimate must be short; *e. g.*, φεύγουσι (First Book, 360, 3, *b*).

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have two endings in the nom. (*e. g.*, ἀκτίς and ἀκτίν); and in ἡμῖν, ὑμῖν.

(*b*) ις in monosyllabic nouns (*e. g.*, λῖς); in ὄρνις and some others.

(*c*) ι in penult of nouns in -ιτη and -ιτης; *e. g.*, Ἀφροδίτη, πολίτης.

3. Exceptions in υ:

(*a*) ῠ in the singular of verbs in -νμι, pres. and imperf., and in the participle (*e. g.*, δείκνῡμι, ἐδείκνῡν, δεικνῦσα); in verbal nouns in -ῡμα and some others.

(*b*) ῡς in monosyllable nouns (*e. g.*, μῦς) and in some others.

## *A Vowel before another Vowel.*

(212.) RULE V.—A doubtful vowel before another vowel is generally short (*e. g.*, ἄείδοντες, δαιμονίη, φύη.)

*Rem.* 1. This rule has many exceptions, of which the following are the most important:

(*a*) The gen. sing. in -αο, and plur. in -άων; *e. g.*, Ἀτρείδᾱο, ἀγορᾶων.

(*b*) δῐά for δῑά.

(*c*) In several verbs in -άω (where -άω is not preceded by ε or ρ): *e. g.*, μειδιᾰ́ω, &c.

(*d*) In comparatives in -ιων; *e. g.*, γλυκίων (short, however, in Homer).

(*e*) In several verbs in -ύω; *e. g.*, ϑῡ́ω, δακρῡ́ω, &c. (Found also with ῠ short.)

*Rem.* 2. Even a *long* vowel before another is often shortened in Homer (see 230); and, on the contrary, a short one made long (see 230).

## *Derivation and Composition.*

(213.) RULE VI.—Derivative and compound generally retain the quantity of the primitive and simple words; *e. g.*, νίκη, from νῑκάω; ἄτῑμος, from τῑμή.

*Rem.* The privative particle α is short in composition; *e. g.*, ἄτιμος; but if two short syllables follow, it is made long to avoid the concurrence of short syllables; *e. g.*, ἀκᾱμᾰτος.

## *Final Syllables.*

(214.) RULE VII.—A, ι, υ, final, are generally short; *e. g.*, μοῖρᾰ, μέλῐ, δάκρῠ.

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1. Exceptions in *α*:
   (*a*) Most nouns in *α* having *ας* in genitive; *e.* ., *φιλίᾱ, φιλίᾱς.*
   (*b*) All duals in *α*; *e. g.*, *δόξᾱ, πολίτᾱ.*
   (*c*) Feminines of adjectives in *ος* pure, or *ρος*; *e. g.*, *ἀχλᾱ, ἡμετέρᾱ.*
2. Exceptions in *ι*:
   (*a*) In *ι*, added to pronouns or adverbs; *e. g.*, *νυνί, οὑτοσί.*
   (*b*) In *ι*, substituted for *ε* or *α*; *e. g.*, *ὁδί* for *ὅδε*, *ταυτί* for *ταῦτα.*
3. Exceptions in *υ*:
   (*a*) The 3d pers. sing. of verbs in *μι*, imperf. and 2d aorist; *e. g.*, *ἔδῠ, ἔφῠ.*

☞ Final syllables ending in a consonant are accounted for by Rule IV

## *Penults of Nouns (Oblique Cases).*

(215.) Rule VIII.—A, *ι*, *υ*, in the penult of oblique cases of nouns, are generally short.

1. Exceptions in *α*:
   (*a*) Masculines in *-αν*; *e. g.*, *Τιτάν, Τιτᾶνος.*
   (*b*) Nouns in *-ακ* pure; *e. g.*, *οἴαξ, οἴᾱκος.*
2. Exceptions in *ι*:
   (*a*) Monosyllables; *e. g.*, *ϑίν, ϑινός*; but *Δῐός* (gen. of **Ζεύς**) is short.
   (*b*) Nouns which have two endings in nominative; *e. g.*, *ἀκτίς* and *ἀκτίν, ἀκτῖνος.*
   (*c*) Nouns with stems in *ϑ* or *γ*; *e. g.*, *ὄρνις, ὄρνῑθος, τέττιξ, τέττῑγος.*
   (*d*) All with two short syllables before the penult; *e. g.*, *βᾰφᾱνίς, βᾰφᾰνῖδος.* (This is simply to avoid the concurrence of short syllables.)
3. Exceptions in *υ*:
   (*a*) Nouns having two endings in the nom.; *e. g.*, *Φόρκυς* or *Φόρκυν Φόρκῡνος.*
   (*b*) A number with mute stems; *e. g.*, *γίψ, γῡπός, κήρυξ, κήρῡκος*, &c.

## *Inflection of Verbs.*

(216.) Rule IX.—A, *ι*, *υ*, in the inflection (in all moods, tenses, &c.) of verbs, are *generally* short.

Except. 1. Pure verbs generally lengthen the short final vowel of the stem, or, if it be long, keep it so; *e. g.*, *ἐάω, ἐᾶσω*; *τίω, τῖσω*; *ἰσχύω, ἰσχῡσω.*

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2. Liquid verbs lengthen the stem-vowel in first aorist (First Book, 485).

3. If the stem-vowel is long in the present indicative, it remains so in all the moods and participles of the present and imperfect tenses; *e. g.*, κρῑ́νω, ἔκρῑνον, κρῑ́νομαι, ἐκρῑνόμην, κρῑ́νοιμι, &c.

4. Dissyllabic verbs in *-νμι* or *-νω* are generally long in futures and aorists; *e. g.*, δῡ́σω, ἔδῡσαν, δῦθι, &c.

(217.) Rules, or, rather, remarks on quantity, might be multiplied almost indefinitely, but it will be better for the student to rely upon practice and observation, than to encumber his mind with more than are given above. He will find great advantage, however, in committing to memory the following table of words with *long penults*, embracing the most common words of that quantity.

## TABLES OF WORDS WITH PENULT LONG.

### 1. With penult in ᾱ.

φλύᾱρος, *babbler.*
ἀνιᾱρός, *vexatious.*
τιᾶρα, *turban.*
ὀπᾱδός, *follower.*
αὐθᾰ́δης, *haughty.*
κόβᾱλος, *knave.*
ἄκρᾱτος, *unmixed.*
νεᾶνις, *girl.*
σίνᾱπι, *mustard.*
σιᾱγών, *jaw-bone.*

☞ With all nouns in *-αγός*, from ἄγω or ἄγνυμι; *e. g.*,

λοχᾱγός, *captain.*
ναυᾱγός, *shipwrecked person.*

### 2. Penult in ῑ.

κᾰμῑνος, *oven.*
χαλῑνός, *bridle.*
ὄμῑλος, *crowd.*
πέδῑλον, *sandal.*
σέλινον, *parsley.*
συκᾰμῖνον, *mulberry.*
δωτῑ́νη, *gift.*
ἀξῑ́νη, *axe.*
χελιδών, *swallow.*
ἐρῑθος, *labourer.*
ἀκρῑβής, *accurate.*
ἀκόνιτον, *aconite.*

### 3. Penult in ῡ.

αἰσχῡ́νη, *shame.*
εὐθῡ́νη, *account.*
κινδῡνος, *danger.*
βόθῡνος, *ditch.*
λάγῡνος, *flask.*
πρεσβῡ́της, *old man.*
πάπῡρος, *papyrus.*
λάφῡρον, *booty.*
πίτῡρον, *bran.*
ἄγκῡρα, *anchor.*
γέφῡρα, *bridge.*
κολλῡ́ρα, *sort of loaf.*

4. Thus, also, ἰσχῡρός (from ἰσχύω), *strong*; but most adjectives in *-υρος* have *υ* short; *e. g.*, ἐχῠρός, from ἔχω.

5. The following proper names have the penult long:

(Penult in α.) Σῑτῡ́μφᾱλος, Φᾰ́ρσᾱλος, Πρῑᾱ́πος, Ἄρᾱτος, Δημᾰ́ρᾱτος, Ἀχᾰ́της, Μιθριδᾰ́της, Εὐφρᾰ́της, Νιφᾰ́της, Θεανώ, Ἰᾰσων, Ἄμᾱσις, Σᾰ́ρᾱπις (*Serapis*).

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(Penult in *ι*.) Εὔριπος, Ενῑπεύς, Σέρῑφος, Φοινῑκη, Γράνῑκος, Ὄσῑρις Ἰούσῑρις, Ἀγχῑσης, Αἴγῑνα, Καμάρῑνα, Ἀφροδῖτη, Ἀμφῑτρῖτη.

(Penult in *υ*.) Διόνῡσος, Ἀμφρῡσός, Καμβῡσης, Ἀρχῦτας, Κωκῡτός, Βηρῡτός, Ἄβῡδος, Βιθῡνός, Πάχῡνον, Κέρκῡρα, or Κώκῡρα.

6. The following dissyllables have the penult long:

Penult in *α*.

| | |
|---|---|
| ἄ̄τη, *ruin.* | σφρᾱγίς, *seal.* |
| δᾱλός, *firebrand.* | τρᾱχύς, *rough.* |

Penult in *ι*.

| | |
|---|---|
| ψῑλός, *bare.* | μῑκρός, *small.* |
| χῑλός, *fodder.* | τῑμή, *honour.* |
| λῑμός, *hunger.* | νῖκη, *victory.* |
| ῥῑνός, *hide.* | κλῖνη, *couch.* |
| λῑτός, *smooth.* | δῖνη, *whirlpool.* |

Penult in *υ*.

| | |
|---|---|
| θῡμός, *mind.* | σῦριγξ, *flute.* |
| ῥῡμός, *pole of a carriage.* | χρῡσός, *gold.* |
| χῡμός, *juice, sap.* | ξῡνός, *common.* |
| τῡρός, *cheese.* | κῡφός, *crooked, bent.* |
| πῡρός, *wheat.* | ψῡχρός, *cold.* |
| φῡλή, *tribe.* | ψῡχή, *soul.* |
| ὕλη, *forest, matter.* | λῦπη, *grief.* |

7. In verbs with monosyllabic stems, and in all verbs in *-ανω*, *-ινω*, *-υνω*, *α* is *short* (*e. g.*, ἄγω, γρᾰ́φω); *ι* and *υ* *long*; *e. g.*, *τρῑ́βω*, *σῦρω*, except in *λῡ́φω*, *carve*.

☞ But *ἰκᾰ́νω* is long; also *φθᾰ́νω*, *κιχᾰ́νω*, in the epic poets.

8. The following pure verbs (contracted) have the first syllable long:

| | |
|---|---|
| κῑνέω, *move.* | σῡλάω, *plunder,* |
| ῥῑγῶ, *shudder.* | ῥῑγόω, *freeze.* |
| σῑγάω, *be silent.* | φῡσάω, *blow, breathe.* |

*Rem.* 1. By knowing the quantity of the above words, we learn that of many compounds; *e. g.*, ἄτῑμος, ἄψῡχος, ἐμβρῑθής, ἄσῡλον, &c.; and also of many *proper names*; e. g., *Hermotīmus*, *Demonīcus*, *Eriphȳle*, &c.

*Rem.* 2. Some verbal nouns adopt the *short vowel* of the *second Aorist* instead of the *long* one of the *Present*. This occurs,

(*a*) In some nouns in *η*: *τρῐβή*, *διατρῐβή*, *ἀναψῠχή*, *παραψῠχή*, *παιδοτρῐβης*.

(*b*) In some adjectives in *-ης* (*-εος*): *εὐκρῐνής*, *ἀτρῐβής*, *παλιντρῐβής*.

9. The rule that *one vowel before another is short* has more exceptions in

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Greek than in Latin. Yet the vowel is oftener short than long. Observe carefully the following:

(*a*) Penult in ῑ (long).

| | |
|---|---|
| καλιά, *nest.* | αἰκία, *insult.* |
| κονία,* *dust.* | Ἀκαδημία, *Academy.* |
| ἀνία,* *vexation.* | |

(*b*) Penult in ᾱ (long).

| | |
|---|---|
| λᾱός (ὁ), *people.* | κᾶω (for καίω), *burn.* |
| νᾱός (ὁ), *temple.* | κλᾶω (for κλαίω), *weep.* |

(*c*) Of words in *-αων, -ιων*: those with *o* in penult of gen. have penult *long*; those with *ω*, *short*.

Hence the penult is *long* in Ἀμφίων, Μυχάων, &c., and all *comparatives* in *-ιων*, βελτίων, &c.; but *short* in Δευκαλίων, Φορμίων, gen. *-ωνος*.

## VERSIFICATION.

### *Rhythm, Arsis, Thesis, Verse, Feet.*

(218.) 1. By *Rhythm* we mean a regular alternation of elevations (stress) and depressions of the voice. In poetry this alternation follows certain fixed laws.

2. The effort of voice by which stress is laid upon one syllable is called *Ictus*,† or rhythmical accent. A syllable so raised by the ictus stands in the *Arsis*.‡ The syllable (or syllables) on which the voice rests or sinks are said to be in the *Thesis*.‡

3. A *Foot* is formed by the union of arsis and thesis. A combination of feet forms a *Verse*.

4. The most usual feet are,

(*a*) Of two syllables:

| | | |
|---|---|---|
| Spondee, | — —; | *e. g.* σῶτᾱρ |
| Iambus, | ⏑ —; | *e. g.*, λόγοῠς. |
| Trochee, | — ⏑; | *e. g.*, δοῦλος. |
| Pyrrhic, | ⏑ ⏑; | *e. g.*, λόγος. |

(*b*) Of three syllables:

| | | |
|---|---|---|
| Dactyl, | — ⏑ ⏑; | *e. g.*, τῠπτετε. |
| Anapæst, | ⏑ ⏑ —; | *e. g.*, τἄμῑῶν. |
| Tribrach, | ⏑ ⏑ ⏑; | *e. g.*, λεγετε. |

☞ The less common feet are given in the note below.§

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* These two words, however, occur in epic poets with ῑ (short).

† So called because the time was marked by a stamp of the foot.

‡ The words *arsis* (ἄρσις) and *thesis* (θέσις) denote, respectively, the *raising* and *lowering* of the voice.

§ Feet of three syllables: the five following, viz.

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## *Species of Verse.*

(219.) The principal kinds of verse are four, viz., the Dactylic, Trochaic, Iambic, and Anapæstic, so called from the predominant foot in each.

*Rem.* The term *metre* is used (in a general sense) to denote a species of verse; thus we speak of Dactylic metre; *i. e.*, that kind of verse in which the dactyl predominates; Iambic metre, in which the iambus predominates, &c.

(220.) A verse which has just the number of syllables requisite is called *acatalectic;* if it lacks a syllable at the end, *catalectic;* if at the beginning, *acephalous;* if it have a syllable too much at the end, *hypercatalectic* or *hypermeter.*

(221.) (*a*) Dactylic verse is measured by single feet, so that a dactylic verse of six feet is called *hexameter;* of five, *pentameter,* &c.

(*b*) But *Iambic, Trochaic,* and *Anapæstic* verse are measured by *dipodies* (*i. e.*, pairs of feet); so that an iambic of six feet is called *trimeter;* of four, *dimeter,* &c.

*Rem.* The term *metre* is used (in a specific sense) to denote feet or dipodies entering into verse; thus, in dactylic verse, *one* foot is called a metre; in iambic, anapæstic, and trochaic, *two.*

## *Cæsura.*

(222.) *Cæsura* is the separation, by the end of a word, of syllables entering into a foot. If the feet of a verse be marked off like bars in music, whenever a bar falls in the middle of a word there is a cæsura; *e. g.*, the following hexameter has *four* cæsuras:

χῶŏμĕ-|νōν κăτă | ϑῡμŏν ĕ-|ζ̄ζω-|νσ̄ŏ γῡ-|νāικō̄ς.

| | |
|---|---|
| Molossus, — — —. | Bacchius, ⏑ — —. |
| Amphibrach, ⏑ — ⏑. | Antibacchius, — — ⏑. |
| Amphimacer, — ⏑ —. | |
| Feet of four syllables: | |
| Choriambus, — ⏑ ⏑ —. | Proceleusmatic, ⏑ ⏑ ⏑ ⏑. |
| Antispast, ⏑ — — ⏑. | Dispondee, — — — —. |
| Ionic a majore, — — ⏑ ⏑. | Diiambus, ⏑ — ⏑ —. |
| Ionic a minore, ⏑ ⏑ — —. | Dichoree, — ⏑ — ⏑. |

Feet consisting of three short syllables and one long are called first, second, third, or fourth Pæon, according as the long syllable is the first, second, third, or fourth of the foot.

Feet consisting of three long syllables and one short are called first, second, third, or fourth Epitrite, according as the short syllable is the first, second, third, or fourth of the foot.

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*Rem.* The half of a metre (221, *Rem.*) is technically called a *Hemimer* (ἡμιμερές). Hence a cæsura, cutting off the third half metre, is called *triemimeral;* the fifth, *penthemimeral;* the seventh, *hepthemimeral,* &c.

## I. DACTYLIC VERSE.

(223.) The principal Dactylic verse is the HEXAMETER, employed by the epic poets, and especially by Homer, to sing the exploits of heroes, and hence called the *Heroic,* or

### Homeric Hexameter.

(224.) The Homeric Hexameter consists of six feet, of which the first *four* may be either dactyls or spondees; the *fifth* is regularly a dactyl; the *sixth* a spondee.

1. 2. 3. 4. 5. 6.
τῶν δ' ἄπτ̆ᾰ|μᾰεῖβ̆ŏμᾰ̆|νōς πρŏ̆σᾰ̆|φᾶ̄ πŏ̄δᾰ̆ς | ὦκῠ̆ς Ἀ̆|χῐ̆λλεῦς.
πŏ̄λλᾱ̄ς | δ' ἰφθῑ̆|μοῦς ψῡ̆|χᾱ̄ς Ἄ̆ῐ̆|δῐ πρŏ̆ῖ̆|ᾰ̄ψē̄ν.

*Rem.* 1. The final syllable, as it closes the verse, may be either long or short, but is always reckoned long.

*Rem.* 2. Sometimes a spondee is found in the fifth place, especially in a grave and solemn strain. The line is then called *spondaic.*

## *Cæsura in Hexameter.**

(225.) (*a*) Every well-formed hexameter has at least *one* cæsura, and may have several.

(*b*) The *masculine* cæsura falls just after the *arsis* of a dactyl (– | ⏑ ⏑); the *feminine* after the first short syllable of the *thesis* (– ⏑ | ⏑).

(226.) The principal cæsuras are,

1. Penthemimeral, *masculine,* after the arsis of the 3d foot; *e. g.,*

1. 2. 3. 4. 5. 6.
ἄλλ' ŏ μĕν | Αἰθῑ̆ō̆|πᾶ̆ς ‖ μĕτ̆ĕ | κῑ̆ŭθĕ | τῆ̆λŏθ' ĕ|δντᾱ̄ς.

2. Penthemimeral, *feminine,* thesis of 3d foot; *e. g.,*

1. 2. 3. 4. 5. 6.
ἓκ πε̄ρ|σᾰ̆ι Πρῐ̆ᾰ̄|μδιŏ̆ ‖ πŏ̄|λῖν εῦ | δ' οἳ κᾰ̆δ' ῐ̆|κἓσθαι.

3. Hepthemimeral, *masculine,* arsis of 4th foot; *e. g.,*

1. 2. 3. 4. 5. 6.
πŏ̄λλᾱ̄ς | δ' ἰφθῑ̆|μοῦς ψῡ̆|χᾱ̄ς ‖ Ἄ̆ῐ̆|δῐ πρŏ̆ῖ̆|ᾰ̄ψē̄ν.

☞ Others also occur, but the above are most important.

* Kühner, Elementargrammatik, § 190.

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## *Hiatus—Synizesis—Digamma.*

(227.) HIATUS.—(*a*) When a word ends with a vowel, and the next begins with one, an effect is produced which is called *Hiatus*. This the Greek poets sought to avoid,

1. By *elision*; *e. g.*, ἐπ' ἐμοῦ for ἐπὶ ἐμοῦ.
2. By *crasis*; *e. g.*, τἄλλα for τὰ ἄλλα.

(*b*) Homer, however, frequently allows it, especially,

1. In a long vowel or diphthong; *e. g.*, ἀντιθέῳ Ὀδυσῆϊ. *If the long vowel or diphthong fall in the thesis, it is made short*; *e. g.*, πύργῳ ἔφἑστηκει.
2. When two words are separated by a punctuation-mark; *e. g.*, ἀλλ' ἄνα, εἰ, &c.

(228.) SYNIZESIS.—Two vowels, forming separate syllables, are often combined into one by *Synizesis*; *e. g.*, χρυσέω, pronounced as two syllables, χρυσ-εω (the *e* sounded like English *y*).

(229.) DIGAMMA.—(*a*) There was originally in the Greek alphabet a letter called *Vau*, or *Digamma*,* corresponding nearly to the English F or Latin V. Its form was Ϝ.

(*b*) Its traces are found chiefly,

1. At the *beginning* of certain words, indicated only by the smooth breathing; *e. g.*, ἶς (Ϝἰς, Lat. vis), οἶνος (Ϝοῖνος, Lat. vinum), or by the rough; *e. g.*, ἕσπερος (Ϝέσπερος, Lat. vesperus).
2. In the *middle* of certain words, changed into *υ*; *e. g.*, ναῦς, instead of νάϜς (Lat. navis), βοῦς, instead of βόϜς (Lat. bos, bovis); or not indicated at all; *e. g.*, ὄϊς (ὄϜις, ovis).

(*c*) In Homer's time many words were certainly sounded with the digamma; *e. g.*, ἄγνυμι, ἄναξ, ἀνδάνω, and others beginning with *α*; ἔαρ (*ver*), the forms of εἶδω (*video*), also, ἔοικα, ἔννυμι, εἰπεῖν, ἔκηλος, and others beginning with *ε*; ὅς (*suus*), οὐ (*sui*), οἶκος (*vicus*), οἶνος (*vinum*), &c.

(*d*) Its most important effects in Homeric hexameter are,

1. Short syllables at the end of words (*e. g.*, *-ος*, *-ον*) are lengthened before words having the digamma; this forming, in fact, length by *position*.
2. No *hiatus* is caused by words having the digamma; *e. g.*, Ἀτρεΐδης τε ἄναξ ἀνδρῶν.

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* So called from its form Ϝ resembling one gamma standing on another. It is thought to have occupied the sixth place in the alphabet, and was retained longest by the Æolians.

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## *Lengthening and Shortening of Syllables by Arsis and Thesis.*

(230.) RULE I.—A short syllable may be made long when it falls in the *arsis; e. g.*,

φίλε κασίγνητέ κόμισαί τε με δός τε μοι ἵππους.
ἔγχει ἐρειδομένῳ· ἔτι γὰρ ἔχον ἔλκεα λυγρά.

RULE II.—A long vowel or diphthong at the end of words may be made short when it falls in the *thesis*, if the next word begins with a vowel; *e. g.*,

ἠμένῃ | ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.

*Rem.* 1. This shortening in thesis is almost constantly made in Homer Remember that *it does not occur in the arsis.*

*Rem.* 2. Nor does it occur if the *next word has the digamma.*

*Rem.* 3. It occurs, but seldom, in the middle of a word; *e. g.*, ἐπεῖῃ.

*Rem.* 4. Sometimes, from the necessity of the verse, a short vowel in *thesis* is measured as long, between two long vowels; *e. g.*, ὑπο|δεξίῃ.

### Elegiac Pentameter.

(231.) Elegiac verse consists of alternate hexameters and pentameters The pentameter is composed of two dactyls or spondees and a long cæsural syllable, followed by two dactyls and another long syllable; *e. g.*,

κῡμᾰτᾰ | ποιεῖ|τāι ‖ χεῖμᾰτῐ | νῦξ ὁλō|ῃ.

## IAMBIC VERSE.

[This should not be studied until the student comes to read the Anacreontics and Iambics at the end of the Reading Lessons in Verse.]

(232.) Iambic verse is so called because the *iambus* (⏑ —) is the principal foot that occurs in it. The most important species is the *Trimeter*, consisting of three dipodies (221, *b*). As it has six feet, it is sometimes called *Senarian.*

### Iambic Trimeter.

(233.) In pure trimeter we find each foot an iambus; *e. g.*,

πᾰλāι | κῡνῃ | γĕτοῦν | τᾰ κāι | μĕτροῦ | μĕνōν.

(*a*) The *tribrach* may stand (instead of the iambus) in either of the first five feet.

(*b*) The *spondee* may stand in the *odd* places (1st, 3d, or 5th).

(*c*) The dactyl in the 1st and 3d.

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(*d*) The anapæst in the *first* only, except in proper names, when it may appear in any foot except the last.

(234.) The following table exhibits the feet which are admitted into regular iambic trimeter in Greek tragedy, according to the rules above given:

| | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ – |
| | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ – |
| | – – | – – | – – | – | – – | ⏑ – |
| | – ⏑ ⏑ | – | – ⏑ ⏑ | – | – | ⏑ – |
| | ⏑ ⏑ – | – | – | – | – | ⏑ – |
| In proper names | ⏑ ⏑ – | ⏑ ⏑ – | ⏑ ⏑ – | ⏑ ⏑ – | ⏑ ⏑ – | ⏑ – |

(235.) The following verses afford specimens of the admission of the Tribrach:

Ἄπὄλἴς, | ἔρῃ|μὄς, ἀθ|λἴῶ|τἄτῇ | βρὸτῶν.

Spondee:

Ὀὐτῶ | δ' ἄμεἰ|βαἰ μ' 'ὦσ|τἔ μ'ἀλ|γῆσαἰ | φρἔνἄς.

Dactyl:

Μῆτἔρἄ, | τὸ σῶ|φρὸν τ' ἔλἄ|βἔν ἂν|τῆς ξὔμ|φὸρᾶς.

Anapæst:

Ἄκὸλἀσ|τὸς ὃχ|λῶς, νᾳῦ|τἴκῇ | τ' ἄνᾱρ|χἴἀ.

Ἓξεἰ | δ' ἔς οἴ|κοῦς Ἐρ|μἴὄνῃ | τἴνὸς | χρὄνοῦ.

(236.) *Cæsura* in iambic trimeter. Every senarian should have a pen themimeral or hepthemimeral cæsura; *e. g.*,

1. 2. 3. 4. 5. 6.

ἄγἔτἔ | τὸν ἀ|βρῶν‖δῇ | πὄτ' ἔν | Τροἴ ᾱ̓ | πὄδἀ.

πἄλαἰ | κὔνῃ|γἔ τοῦν | τἄ ‖ καἰ | μἔτρῶ̄ | μἔνὸν.

*Rem.* 1. Many lines have both, but the penthemimeral is much the more common.

*Rem.* 2. A *quasi-cæsura** is formed by the elision of a short vowel after the third foot; *e. g.*,

κἔντε͞ἰ | τἔ μῃ|φεἰδἔσθ' ‖ ἔγῶ | 'τἔκὸν | Πἄρἴν.

*Rem.* 3. When the cæsura occurs in the tribrach, it should be between the first and second syllables; *e. g.*,

πἔπλῶν | λἄκἴσ|μἄτ' ‖ ἀδὄ|κἶμ ὸλ|βἵοἰς | ἔχειν.

## Anacreontic.

(237.) Anacreontic verse is so called from the poet Anacreon.

(238.) (*a*) One species of this is the *iambic dimeter catalectic; i. e.*, iambic dimeter lacking the last syllable.

* Porson.

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(*b*) It contains three iambi, and a long syllable. But sometimes the first foot is a spondee:

ϑĕλῶ | λĕγεῖν ‖ ’Ἄτρεῖδ|ᾱς
ἦ βᾰρβ|ἴτῡς ‖ δĕ χῡρό|αἰς.

(239.) Another species admits an *anapæst* in the first place; *e. g.*,

μĕσσŏνῠ|κτἴοἰς ‖ πŏθ’ ῶ|ραἰς.
μᾰκᾰρἰζ|ŏμῆν ‖ σĕ τῆτ|τἰξ.

## TROCHAIC VERSE.

(240.) (*a*) Trochaic verse is so named because the trochee (– ⏑) is its principal foot.

(*b*) The most common is the *trochaic tetrameter catalectic;* called tetrameter, because it consists of four dipodies (221, *b*); and catalectic, because the last foot lacks a syllable.

(*c*) The following scheme shows the feet that are admissible, and their proper places:

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
|---|---|---|---|---|---|---|---|---|
| | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – |
| | ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑ | – |
| | | – – | | – – | | – – | | – |
| | | ⏑ ⏑ | | ⏑ ⏑ | | ⏑ ⏑ | | – |
| In proper names | – ⏑ ⏑ | ⏑ ⏑ | – ⏑ ⏑ | | – ⏑ ⏑ | – ⏑ ⏑ | | – |

*Rem.* In proper names observe that a dactyl may appear in any place but the 4th and 7th.

### (241.) *Examples.*

Φŏνῐ̈ŏν | ĕμβᾰ̈|λῶν, τŏν | αὖτŏν ‖ οὐκ ᾰ̆π|οἴσĕ | ταὶ μŏ̄|ρŏν.
Ἐξἰϑ’ | ĕκχῶ|ρᾰ̀ς · ᾰ̀λ|ῆϑῶς ‖ δ’ŏνŏμᾰ̈ | Πῐ̈ŏλύνεἰ|κῆν Πᾰ̈|τῆρ.
Σῠγγῐ̈|νŏν τ’ĕ̈|μῆν Πῐ̈ŏλᾰ̈|δῆν τĕ ‖ τō̆ν τᾰ̈ | δĕ ξῦν|δρῶν τᾰ̈ | μο̄ῖ.

*Rem.* The fourth foot should always end with a word, as shown by the double lines in the above examples.

## ANAPÆSTIC VERSE.

(242.) Anapæstic verse is so called because the anapæst (⏑ ⏑ –) is its principal foot. It admits the *dactyl* or *spondee* instead of the anapæst.

*Rem.* 1. But an anapæst rarely follows a dactyl in the same dipody, as too many short vowels would thus be brought together.

*Rem.* 2. The *proceleusmaticus* (⏑ ⏑ ⏑ ⏑) is found in a few rare cases.

(243.) The most common is the *dimeter*, having two dipodies, or four feet, of which the last may be either an anapæst, spondee, or trochee.

δĕκᾰτō̆ν | μĕν ĕ-ō̄ς ‖ τŏ δ’ĕπεῖ | Πρῐ̈ᾰμο̄ῦ.

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Ζεῦς γᾶρ | μεγαλῆς || γλωσσῆς | κομπουσ.
τιμῆς, | ὄχυρον || ξεῦγος Ἀ|τρειδῶν.

*Rem.* Each dipody, in the tragic poets, ends with a word.

(244.) Anapæstic dimeters commonly occur in a series of verses called a *system*, terminated by a *catalectic dimeter* or *Paræmiac** verse. Its structure is that of the dimeter, except that it lacks a syllable at the end; *e. g.*,

παῖσῖ δὲ | μᾶλλον | γέγενῃ | τᾶι.
πᾶν μοι | φόβερον | τὸ πρὸς ἑρ|πον.

* So called because *proverbs* (παροιμίαι) were frequently written in this metre.

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# THE EPIC OR HOMERIC DIALECT.

## THE DIALECTS IN GENERAL.

(245.) (*a*) THE Greek language* consisted of two elements, the *Pelasgian* and the *Hellenic*. The Pelasgians (Πελ-ασγοί or Πέλοπες, "swarthy Asiatics," or "dark-faced men") occupied and civilized parts of northern Greece, and also the Peloponnesus, which was named after them. The Hellenes ("Ελληνες, "the warriors") were a martial tribe from the mountains in the north of Thessaly.

(*b*) The tribes resulting from the commingling of these two were called DORIANS (Δωριεῖς, "Highlanders," from ὄα and ὄρος) when the Hellenic element predominated, and IONIANS ("Ιωνες, "men of the coast"†) when the Pelasgian predominated. But when the Highlanders blended with the people of the Thessalian plains, they were called ÆOLIANS (Αἰολεῖς, "mixed men"), a name long retained by the Thessalians and Bœotians.

(*c*) Part of the Ionian race emigrated to Asia Minor, and part remained in Attica. These last were the most energetic and intelligent of all the Greeks, and their dialect (the ATTIC) became the most widely circulated, and is now used as a standard of comparison for all the rest.

(246.) The four principal dialects are, then, the ATTIC, IONIC, DORIC, and ÆOLIC.

### Attic.

(247.) 1. The ATTIC was used by the Athenians. It forms the basis of the Grammar which the pupil has studied.

2. The principal writers in the Attic dialect are, in Philosophy, Plato; in History, Thucydides and Xenophon; in Oratory, Demosthenes, Æschines, and Isocrates; in Poetry, Aristophanes, Æschylus, Sophocles, and Euripides.

3. Its chief peculiarities (besides those noted in the "First Book," under the several declensions, conjugations, &c.) are,

(*a*) The substitution of ξ for σ; *e. g.*, ξύν for σύν.

(*b*) The substitution of ττ for σσ; *e. g.*, θάλαττα for θάλασσα.

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* The remarks on the "Dialects in general" are modified from Donaldson (Greek Grammar, Introduction).

† Also, Αἰγιαλεῖς, "beach-men," or Ἀχαιοί, "sea-men."



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## Ionic.

(248.) 1. The IONIC dialect was used by the Ionians, and other inhabitants of Asia Minor.

2. The Ionic writers most usually read are Herodotus and Anacreon.

3. The Ionic was by far the smoothest and softest of the dialects. Its chief peculiarities are:

(*a*) *It loves a concurrence of vowels.* Hence it rejects contracted forms (*e. g.*, it uses ποιέω instead of ποιῶ), and resolves diphthongs into separate vowels; *e. g.*, τύπτεο for τύπτου, πατρώϊος for πατρῷος. Hence, also, it rarely uses the apostrophe.

(*b*) *It prefers smooth to aspirated letters; e. g.*, δέκομαι for δέχομαι; ἀπαιρέω for ἀφαιρῶ, ὤλλοι for ὦλλοι.

(*c*) Its most common *changes of letters* are:

| | | | | | |
|---|---|---|---|---|---|
| δ | for | σ, | as | ἴδμεν | for ἴσμεν, |
| κ | " | π, | " | κοῖος | " ποῖος, |
| κ | " | χ, | " | δέκομαι | " δέχομαι, |
| α | " | ε, | " | μέγαθος | " μέγεθος, |
| ε | " | α, | " | ἔρσην | " ἄρσην, |
| ε is inserted | | | " | ἀδελφεὸς | " ἀδελφὸς, |
| | | | | ἐμεωῦτέῳ | " ἐμαυτῷ, |
| η | for | α, | " | πρῆγμα | " πρᾶγμα, |
| ου | " | ο, | " | νοῦσος | " νόσος, |
| ευ | " | ου | " | καλεύμενος | " καλούμενος. |

## Doric.

(249.) 1. The DORIC dialect was widely diffused at first, but at a later period was mostly confined to Sparta and the adjacent districts. It was used chiefly as the language of lyric and pastoral poetry.

2. The chief writers are Pindar, Theocritus, Bion, and Moschus.

3. It was the roughest of the dialects. Its chief peculiarities are:

(*a*) The use of broad α instead of η or ω; *e. g.*, ἁ λάθα for ἡ λήθη, τᾶν κορᾶν for τῶν κορῶν.

(*b*) H is sometimes used for α, as ζᾶν for ζῆν; ω for ου, as μῶσα for μοῦσα; αι for ει, as αἴθε for εἴθε; ευ for ου, as οἰκεῦντες for οἰκοῦντες.

(*c*) σ is used for θ, as σιὸς for θεὸς,
κ " τ, " πόκα " πότε,
κ " π, " κοῦ " ποῦ,
σδ " ζ, " τράπεσδα " τράπεζα.

(*d*) Insertion of σ in the passive inflection of verb; *e. g.*, τυπτόμεσθον for τυπτόμεθον.

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(*e*) Ending the infin. in *-μεναι* or *-μεν*; *e. g.*, *ἔμεναι* for *εἶναι*, *ἰδέμεν* for *ἰδεῖν*.

(*f*) The preposition *πρός* is, in the Doric dialect, *ποτί*.

### Æolic.

(250.) The ÆOLIC dialect* is of less importance than the others, as there are fewer remains of it. The fragments of Alcæus and Sappho are written in Æolic. It differs but slightly from Doric. The digamma was longest preserved in it.

## THE EPIC OR HOMERIC DIALECT.†

(251.) The language of Homer is the *older Ionic*, including, however, forms adapted to the verse from all the dialects; and as Homer's epics were about the earliest of that species of poetry, and at the same time its master-pieces, his dialect remained the dialect of epic poetry. Under the title of the *Homeric dialect*, therefore, we embrace a brief account of the peculiarities of the epic language.

### VOWEL CHANGES.

(252.) CONTRACTION.—The fuller forms of words are preferred to the contracted ones in the epic language.

1. But Homer uses contracted or uncontracted forms, according to the necessities of the verse; *e. g.*, both *ἀέκων* and *ἄκων*.

2. *-οη* is contracted (in the middle of words) into *ω* in the verbs *βοᾶω*, *to cry*, and *νοεῖν*, *think*; *e. g.*, *βώσας* for *βοήσας*, *ἀγνώσασκεν* for *ἀγνοήσασκεν*: So *ὀγδώκοντα*, instead of *ὀγδοήκοντα*.

(253.) DIÆRESIS is the separation of a diphthong into its vowels. It occurs in Homer frequently, especially in words which had the digamma; *e. g.*, *ἀϋτμή* (*ἄϝω*), *πάϊς*, *δῖς* (*δϝις*), *ὀΐομαι*, *ἐϋκτίμενος*.

(254.) CRASIS‡ is not common. It occurs especially in

| | |
|---|---|
| *κἀγώ* for *καὶ ἐγώ*, | *οὕνεκα* for *οὗ ἕνεκα*, |
| *τἄλλα* " *τὰ ἄλλα*, | *ὥριστος* " *ὁ ἄριστος*, |
| *οὑμός* " *ὁ ἐμός*, | *αὐτός* " *ὁ αὐτός*. |

(255.) SYNIZESIS (228) is very common; especially,

1. *In the middle of words:* *ε* before other vowels and diphthongs; *e. g.*, *στήθεα*, *ἡμέας*, *θεοί*, *χρυσέοις*, *τεθνεῶτι*. With *α*, *ι*, *ο*, or *υ* before other vowels it occurs much less frequently.

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* The Æolic preserves the earliest forms of the Greek tongue. The Latin coincides more nearly with it than with the other dialects.

† What follows on the Homeric dialect is modified from Kühner's *Elementargrammatik*, and Krüger, *über die Dialekte*.

‡ First Book, 32, 1.

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2. *Between two words:* especially between ἤ, ἠ, δή, μή, ἐπεί, or a word with the case-ending η or ω, and the word following; *e. g.*, ἠ οὔ, μὴ ἄλλοι.

(256.) ELISION (First Book, 32, 2) is very common.

(257.) APOCOPE cuts off a short final vowel before a word beginning with a consonant.

1. It occurs with ἀνά, κατά, παρά, and ἄρα (conj.); occasionally with ἀπό and ὑπό.

2. When the α is cut off,

(*a*) ἄν becomes ἄμ* before a p-mute or μ; *e. g.*, ἄμ βωμοῖσι, ἄμ πέλαγος, ἄμ φόνον, ἀμμένω.

(*b*) κάτ assimilates τ to the consonant that follows (but takes the smooth mute before the rough); *e. g.*, κὰδ δύναμιν, κὰπ φάλαρα.

## CONSONANT CHANGES.

(258.) The t-mutes δ and θ are *retained* before μ, instead of becoming σ;† *e. g.*, ἴδμεν for ἴσμεν, κεκορυθμένος for κεκορυσμένος.

(259.) *Metathesis*‡ of ρ with the vowel before it, occurs often; *e. g.*, κράτερος for κάρτερος, ἔδρακον for ἔδαρκον.

(260.) Certain *consonants may be doubled* after short vowels; *e. g.*,

(*a*) The semi-vowels λ, μ, ν, ρ, σ; *e. g.*, ἔλλαβον (for ἔλαβον), ἔμμαθον (for ἔμαθον), νέκυσσιν (for νέκυσιν), δσσον for δσον, &c.

(*b*) The mutes π, κ, τ, and δ; *e. g.*, δππως for δπως, δττι for δτι, ἔδδεισε for ἔδεισε, &c.

*Rem.* A single consonant may be used instead of two, when necessary for the verse; *e. g.*, Ἀχιλεύς for Ἀχιλλεύς

## INFLECTION OF WORDS.

### I. THE ARTICLE.

(261.) 1. The Article is generally used in Homer as a demonstrative pronoun (*this, that*); sometimes for the personal pronoun *he, she, it.*

2. Its peculiar forms in Homer are the following:

(*a*) Singular: gen. τοῖο for τοῦ.

(*b*) Plural: gen. (fem.) τάων (for τῶν); dat. τοῖσι (for τοῖς); ταῖσι, τῇσι, or τῇς, for ταῖς.

### II. THE NOUN.

#### First Declension.

(262.) (*a*) SINGULAR.

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* First Book, 438. † Ibid., 432.

‡ Interchange of the order of letters.

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1. For *ā*, we find *η* in *all cases singular*; *e. g.*, *σοφί-η*, *-ης*, *-η*, &c., for *σοφί-ᾱ*, *-ᾱς*, *-ᾱ*, &c.; *νεανίης* for *νεανίας*, &c.

*Rem.* 1. Except *θεά, goddess*, *-ᾱς*, *-ᾶ*; also in *Αἰνείᾱς*, and some other proper names in *-ας* pure. The vocat. of *νύμφη* is *νύμφᾰ*.

*Rem.* 2. Even *ᾰ* becomes *η* in some nouns in *-εια*, *-οια*; *e. g.*, *ἀληθείη*, *-ης*, &c., for *ἀλήθειᾰ*, *-ας*, &c.

2. In some masculines the *nominative* appears in *-α* instead of *-ης*, when the verse needs it; *e. g.*, *ἱππότα* for *ἱππότης*. In three the accent is thrown back; viz., *μητίετα*, *εὐρύοπα*, *ἀκάκητα*.

3. Instead of *-ον*, in *gen. sing. masc.*, we find *-ᾱο*, *-ω*, and *-εω*; *e. g.*, Ἑρμείᾱο and Ἑρμείω (for Ἑρμείου); Ἀτρείδᾱο and Ἀτρείδεω, for Ἀτρείδου.

☞ The *ω* is considered *short* for accent, and *εω* is always pronounced as one syllable (*yo*) by synizesis.

(*b*) PLURAL.

1. In *genitive plural*, besides *-ῶν*, we have *-άων* and *-έων*; *e. g.*, *πυλάων*, *πυλέων* (*πυλῶν*).

2. In *dative plural*, *-ησι*, *-ης*, and *-αισι* or *αις*.

☞ The following table contains all the forms. It must not, however, be thought that the precise words in the table appear in all the forms.

| SINGULAR. Common Forms. N. *σοφί-α* | Epic. Nom. *σοφί-η* | Gen. *-ης* | Dat. *-η* | Acc. *-ην* | Voc. *-η* |
|---|---|---|---|---|---|
| *νεανί-ας*<br>*ἱππότ-ης* | *νεανί-ης*<br>*ἱππότ-α* | *-αο*<br>*-ω*<br>*-εω* | *-η* | *-ην* | *-η* |
| PLURAL. | | | | | |
| *κλισίαι* | *κλισίαι* | *-άων*<br>*-ῶν*<br>*-έων* | *-ησι*<br>*-ης*<br>*-αισι*<br>*-αις* | *-ας* | *-αι* |

## Second Declension.

(263.) The peculiar forms are only three:

| Sing. | Dual. | Plural. |
|---|---|---|
| Gen. *-οιο* for *-ου*. | G. and D. *-οιιν* for *-οιν*. | Dat. *-οισι(ν)* and *-οις*. |

*Rem.* 1. Instead of the contracted forms of 2d decl. Homer *generally* uses the full forms; *e. g.*, *νόος* instead of *νοῦς*.

*Rem.* 2. A few traces of the Attic 2d decl. (First Book, 88) appear in Homer, with gen. sing. *-ῶο* instead of *-ω*; *e. g.*, *Πηνελεῶο*, from *Πηνέλεως*.

## Third Declension.

(264.) 1. The *Singular* endings are mostly unchanged, except in special classes of words mentioned below.

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2. The *Dual* has in gen. and dat. *οιιν*; *e. g.*, *ποδοῖιν*.

3. The *Plural* has in dat. *-εσσι* (sometimes *-σσι*, *-εσι*, or *-σι*), *κύν-εσσι* (*κυών*, *κυν-ός*), *πόδ-εσσι*, *πάντ-εσσι*, &c.

*Rem.* In neuters, with stems ending in ς (First Book, 351, 2), the ς of the stem is dropped; *e. g.*, *ἐπέ-εσσι* (nom. *ἔπος*, stem *ἔπεσ-*).

(265.) The following special classes are to be noted:

1. Nouns in *-ευς* (First Book, 342) substitute *η* for *ε*, except before *ν*; *e. g.*,

| | N. | G. | D. | A. | V. |
|---|---|---|---|---|---|
| Sing. | *βασιλ-εύς* | *-ῆος* | *-ῆϊ* | *-ῆᾰ* | *-εῦ* |
| Plur. | *βασιλῆ-ες* | *-ήων* | *-εῦσι* | *-ῆᾱς* | *ῆ-ες* |

*Rem.* Some proper names appear in both forms; *e. g.*, *Ὀδυσσ-εύς*, *-ῆος*, *-έος*, &c.

2. Nouns in *-υς* sometimes have *-α* in acc. sing. ending; *e. g.*, *ἰχθύα* for *ἰχθύν*.

3. The syncopated liquids (First Book, 336) either keep or omit *ε*, as the verse demands; *e. g.*, *γαστήρ*, *γαστέρος*, or *γαστρός*, &c.

4. The word *βοῦς* is not contracted: *βόες*, *βόας*, *βό-εσσι*.

## *Irregular Nouns.*

(266.) Learn also the following inflections (First Book, 354).

1. *Γόνυ* (*τό*, *knee*) and *δόρυ* (*τό*, *spear*)

Sing. *γούνατος* or *γουνός*, *δούρατος* or *δουρός*, *δούρατι* or *δουρί*.

Plur.

N. *γούνατα* or *γοῦνα*, *δούρατα* or *δοῦρα*; dual *δοῦρε*.

G. *γούνων*, *δούρων*.

D. *γούνασι* (*-σσι*) or *γούνεσσι*, *δούρασι* or *δούρεσσι*.

2. *Κάρᾱ* (*τό*, *head*):

Sing. N. *κάρη*, Gen. *κάρητος*, *καρήατος*, *κρατός*, *κράατος*.
Dat. *κάρητι*, *καρήατι*, *κρατί*, *κράατι*.
Acc. *κάρην* (*κρᾶτα*, Masc., *Od.*, 8, 92).

Plur. N. *κάρᾱ*, *καρήατα* (and *κάρηνα*).
G. *κράτων*, (and *καρήνων*).
D. *κρασί*,
A. *κράατα*, (and *κάρηνα*).

3. *Ναῦς* (*ἡ*, *ship*):

Sing. N. *νηῦς*, Plur. *νῆες* or *νέες*.
G. *νηός* or *νεός*, *νηῶν* or *νεῶν*.
D. *νηΐ*, *νηυσί*, *νήεσσι*, *νέεσσι*.
A. *νῆα* or *νέᾱ*, *νῆας* or *νέας*.

4. *Χείρ* (*ἡ*, *hand*), dat. *χερί*, acc. *χέρα*, dat. plur. *χείρεσιν* or *χείρεσσιν*

(267.) The following need not be learned by heart, but are placed here for reference.

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1. The nouns *γέλως, laughter, ἱδρώς, sweat,* and *ἔρως, love,* in Homer sometimes follow the Attic 2d decl.: *γέλω* and *γέλων* for *γέλωτα, γέλῳ* for *γέλωτι, ἱδρῶ* and *ἱδρῷ* for *ἱδρῶτα* and *ἱδρῶτι, ἔρῳ* for *ἔρωτι.*

2. Nouns in *-ις*, gen. *-ιδος*, especially proper names, often have *-ιος*, &c. (in the dat. always); *e. g., μήνιος, Θέτιος, Θέτι.*

3. The neuter *οὖς, ὠτός, ear* (First Book, 354, 15), has, in Homer, the form *οὔας, οὔατος*, plur. *οὔατα. Στέαρ, fat, οὖθαρ, breast,* and *πεῖραρ, issue,* have *-ᾶτος* in the gen.: *στέατος, οὔθατα, πείρατα, πείρασι.* In the neuters, *τέρας, κέρας,* and *κρέας* (First Book, 331, 2), *τ* is dropped; *e. g., τέραα, -άων, -άεσσι*; dat. *κέρᾳ*, plur. *κέρα, κεράων, κεράεσσι,* and *κέρασι*, plur. *κρέα, κρεάων, κρεῶν* and *κρειῶν, κρέασιν.*

4. The word *ἰχώρ, blood of the gods,* in acc. has *ἰχῶ*, instead of *ἰχῶρα. Κυκεών, ὁ, mixed drink,* in acc. has *κυκεῶ* or *κυκειῶ.*

5. In nouns and adjectives in *-ης, -ες*, gen. *-εος*, the gen. sing. is not contracted; nom. plur. *-εες* and *-εις*; gen. plur. uncontracted (except when *εων* is preceded by a vowel; *e. g., ζαχρηῶν* for *ζαχρηέων*, which is from *ζαχρηής, impetuous*), acc. plur. *-εας. Ἄρης (Mars)* has gen. *Ἄρηος* and *εος*; dat. *Ἄρηϊ, Ἄρῃ, Ἀρεῖ*; acc. *Ἄρη* and *Ἄρην*; voc. *Ἄρες* and *Ἄρεες.*

6. Proper names in *-κλῆς* contract *εε* into *η*; *e. g., Ἡρακλέης, -κλῆος, -ῆϊ, -ῆα*, voc. *Ἡράκλεις.* Adjectives in *-έης* have both *ει* and *η*; *e. g., ἀκλεής, ἀκλεῖς, ἀγακλῆος*, but *ἐϋκλεῖας* (acc. plur.) from *ἐϋκλεής, ἐϋῤῥεής*, gen. *ἐϋῤῥείος* from *ἐϋῤῥεής.* So we find *δυσκλέᾱ, ὑπερδέα*, instead of *εέα.*

7. Nouns in *-ως*, gen. *-ωος.* Homer has the contracted forms *ἤρῳ* dat., and *Μίνω* acc. Of words in *-ώς* and *-ώ* (gen. *-όος*), only *χρώς* and its compounds are uncontracted: *χροός, χροΐ, χρόα.*

8. In nouns in *-ας*, gen. *-αος* (First Book, 351), the dat. sing. is uncontracted or contracted, according to the verse; *e. g., γήραϊ* and *γήρᾳ.* But the nom. and acc. plur. are always contracted; *e. g., δέπα.*

9. Nouns in *-ος* gen. *-εος*, use both the uncontracted and contracted forms (except in gen. plur., which is always uncontracted, also in the gen. sing., except a few which contract *-εος* into *-ευς*; *e. g., Ἐρέβευς, Θάρσευς*); dat. *Θέρεϊ* and *Θέρει, κάλλεϊ* and *κάλλει.* Nom. and acc. plurals in *-εα* commonly remain uncontracted, but are with synizesis; *e. g., νείκεᾱ, θέλεᾱ.* In *σπέος, κλέος, δέος, χρέος, ε* is lengthened into *ει* or *η*; thus, gen. *σπείους*, dat. *σπῆϊ*, acc. *σπέος* and *σπεῖος*, gen. plur. *σπείων*, dat. *σπέσσι* and *σπήεσσι, χρέος* and *χρεῖος, κλέᾱ* and *κλεῖα.*

10. Nouns in *-ις*, gen. *-ῐος*; *-ῦς*, gen. *-ῦος.* The dat. sing. is contracted; *e. g., πληθυῖ, νέκυι*; the acc. plur. sometimes uncontracted, more commonly contracted; *e. g., ἰχθῦς* (for *ἰχθύας*), *ὀρῦς.* The nom. plur. is not contracted, but is pronounced with synizesis; *e. g., ἰχθύες.** The dat. plur. ends in *-ύσσι* and *-ύεσσι* (dissyllable); *e. g., ἰχθύσσιν* and *ἰχθύεσσιν.**

* Pronounce *ichthwes—ichthwessin.*

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11. Nouns in -ῐς and -ῐ, gen. -ῐος (Att. -εως, First Book, 342), retain ῐ through all the cases, and are contracted in dat. sing., and sometimes in acc. plur.; *e. g.*, πόλις, -ιος, -ῐ, plur. -ιες, -ίων, -ισι, -ιας, and -ῑς. The dat. sing. has also the endings -εῖ and -ει; *e. g.*, πόσεῖ and πόσει, from πόσις. In a few words the ι passes into ε in other cases also; *e. g.*, ἐπάλξεις (acc.), ἐπάλξεσιν, especially in πόλις, which, besides, as the verse demands, can lengthen ε into η; thus, gen. πόλῐος, πόλεος, and πόληος, &c. Also in ὄῖς, *ovis*, dat. plur. ὀΐεσσιν, ὄϊεσιν, ὄεσσιν.

12. Nouns and adjectives in -ῠς, -ῠος (Att. -εως, First Book, 342), have in gen. sing. -εος, and in dat. sing. both uncontracted and contracted forms: *e. g.*, εὐρεῖ, πήχει, πλατεῖ. In the other cases the uncontracted forms are common, but generally to be pronounced with synizesis.

## *The Suffix* -φι (*or* -φιν).

(268.) 1. Besides the case-endings, the Homeric dialect uses a *suffix* -φι (-φιν) expressing the relation of the *genitive* or *dative*; *e. g.*, ἐκ ποντόφιν, *out of the deep*; κεφαλῇφι λαβεῖν, *to take by the head*.

*Rem.* To express the *genitive*, it is used generally with prepositions.

2. It is suffixed to nouns of all three declensions, being added *strictly to the stem*; thus,

(*a*) First Declension, only in *singular*; *e. g.*, ἀγέληφι, *in a herd*.

(*b*) Second Declension, in *both sing. and plur.*; *e. g.*, θεόφι(ν) (for θεῶν), *of the gods*; ἀπ' ὀστεόφι(ν) (for ὀστέων), *of bones*.

*Rem.* The ending -όφιν is *always* paroxytone.

(*c*) Third Declension, *only in the plural*; *e. g.*, ὀρεσφι(ν) (from ὄρος, stem ὀρεσ-), *on the mountains*; ναῦφιν (dat. plur. of ναῦς, *ship*).

## III. The Adjective.

### Inflection.

(269.) 1. The adjectives βαθύς and ὠκύς have sometimes the feminine form -έα or -έη: βαθέης, βαθέην, ὠκέα. A few adjectives in -ύς are also of common gender; *e. g.*, ἡδὺς ἀϋτμή.

2. Adjectives in -ήεις, -ήεσσα, -ῆεν often occur in the contracted form -ῆς, -ῆσσα, -ῆν; *e. g.*, τιμῆς for τιμήεις. Those in -όεις, -όεσσα -όεν contract όε into εῦ; *e. g.*, πεδία λωτεῦντα.

3. Πολύς (First Book, 186, 1) is thus declined:

*Singular.*—Nom. πολύς and πουλύς, πολύ; and πολλός, πολλόν; gen. πολέος; acc. πολύν and πουλύν.

*Plural.*—Nom. πολέες and πολεῖς; gen. πολέων; dat. πολέσι, πολέ.σι and πολέεσσι; acc. πολέας and πολεῖς.

### Comparison.

(270.) 1. The endings -ώτερος and -ώτατος are sometimes used, even if the preceding vowel is long;* *e. g.*, ὀϊζυρώτατος, κακοξεινώτερος.

* Contrary to the rule (First Book, 194).

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2. Adjectives in *-ύς* and *-ρος* have *-ίων* and *-ιστος* sometimes also the common form; *e. g.*, *γλυκύς, γλυκίων*; *βαθύς, βάθισ ος*; *οἰκτρός, οἰκτισ-τος* and *οἰκτρότατος*.

3. Irregular comparison (First Book, 212).

*Ἀγαθός*, comp. *ἀρείων, λωΐων*, and *λωΐτερος*, superl. *κάτιστος*.

*Κακός*, comp. *κακώτερος, χειρότερος, χερείων, χερειότερος*, superl. *ἤκιστος*.

*Ὀλίγος*, comp. *ὀλίζων*. *Ῥηΐδιος*, comp. *ῥηΐτερος*, superl. *ῥῆϊστος* and *ῥηΐτατος*.

*Βραδύς*, comp. *βράσσων*, superl. *βάρδιστος*. *Μακρός*, comp. *μάσσων*. *Παχύς*, comp. *πάσσων*.

## IV. THE PRONOUN.

(271.) *Personal Pronouns.*

| | | | |
|---|---|---|---|
| SING. | | | |
| Nom. | *ἐγώ*, before a vowel, *ἐγών* | *σύ, τύνη* | |
| Gen. | *ἐμέο, ἐμεῦ, μεῦ* (*μευ*) | *σέο, σεῦ* (*σευ*) | *ἕο, εὗ* (*εὑ*) |
| | *ἐμεῖο, ἐμέθεν* | *σεῖο, σέθεν, τεοῖο* | *εἷο, ἕθεν* |
| Dat. | *ἐμοί, μοι* | *σοί, τοι, τεῖν* | *ἑοῖ, οἱ* (*οἰ*) |
| Acc. | *ἐμέ, με* | *σέ* (*σε*) | *ἕε, ἑ* (*ἐ*), *μιν* |
| DUAL. | | | |
| Nom. | *νῶϊ* | *σφῶϊν, σφῶϊ, σφώ* | |
| G., D. | *νῶϊν* | *σφῶϊν, σφῷν* | *σφωΐν* (*σφωῖν*) |
| Acc. | *νῶϊ* and *νώ* | *σφῶϊ* and *σφώ* | *σφωέ* (*σφωε*) |
| PLUR. | | | |
| Nom. | *ἡμεῖς, ἄμμες* | *ὑμεῖς, ὔμμες* | |
| Gen. | *ἡμέων, ἡμείων* | *ὑμέων, ὑμείων* | *σφέων* (*σφεων*), *σφῶν* (*σφων*), *σφείων* |
| Dat. | *ἡμῖν, ἦμῖν, ἄμμι*(*ν*) | *ὑμῖν, ὔμμι*(*ν*) | *σφίσι*(*ν*) [*σφισι*(*ν*)], *σφίν*(*ν*) [*σφι*(*ν*)] |
| Acc. | *ἡμέας, ἧμας, ἄμμε* | *ὑμέας, ὔμμε* | *σφέας* (*σφεας*), *σφᾶς* (*σφας*), *σφε*. |

(272.) *Reflexive Pronouns.*—Homer never uses the compound forms *ἐμαυτοῦ, σεαυτοῦ*, &c., but employs instead the personal pronouns, and *αὐτός separately*; *e. g.*, *ἐμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἓ αὐτήν, οἱ αὐτῇ*.

(273.) *Possessive Pronouns.*—Homer uses *τεός, -ή, -όν*, for *σός, σή, σόν*; *ἑός, -ή, -όν* and also *ὅς, ἥ, ὅν, suus, -a, um*; *ἀμός, -ή, -όν*, for *ἡμέτερος*; *νωΐτερος, -ᾱ, -ον, of us both*; *ὑμός, -ή, -όν*, for *ὑμέτερος*; *σφωΐτερος, -ᾱ, -ον, of you both*; *σφός, -ή, -όν*, for *σφέτερος*.

(274.) *Demonstrative Pronouns.*—1. The *article* is used as a demonstrative pronoun: for its inflection, see (261).

2. *ὅδε* has in dat. plur. *τοῖσδεσι* and *τοῖσδεσσι*, instead of *τοῖσδε*.

(275.) The *relative pronoun* uses *ὅ* instead of *ὅς*; *οἷο, ὅου*, instead of *οὗ*; *ἕης* instead of *ἧς*; *ἧσι* and *ᾗς* instead of *αἷς*.

(276.) *Indefinite and Interrogative Pronouns.*



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(*a*) Indefinite *τὶς*, gen. *τέο, τεῦ*, instead of *τινός*; dat. *τέῳ, τῷ*, instead of *τινί*; plur. *ἄσσα*, instead of *τινά*; gen. *τέων*, instead of *τινῶν*; dat. *τέοισι*, instead of *τισί*.

(*b*) Interrogative *τίς*, gen. *τέο, τεῦ*, instead of *τίνος*.

(*c*) *ὅστις*: Sing. Nom. *ὅτις*, neut. *ὅτι, ὅττι*, plur. *ὅτινα*.
Gen. *ὅτευ, ὅτεο, ὅττεο, ὅττευ*, *ὅτεων*.
Dat. *ὅτεῳ, ὅτῳ*, *ὁτέοισι*.
Acc. *ὅτινα*, neut. *ὅτι, ὅττι*, *ὅτινας, ἅτινα*, and *ἄσσα*.

## V. THE NUMERALS.

(277.) 1. For the feminine *μία, μίας*, &c., Homer uses *ἴα, ἰῆς, ἰῇ, ἴαν*; and for the dat. *ἑνί*, the form *ἰῷ*.

2. *Δύο, δύω* are indeclinable; Homer uses, also, *δοιώ, δοιοί, δοιαί, δοιά*, &c., declinable.

3. Other forms are *πίσυρες, -α*, instead of *τέσσαρες, -α*; *δυώδεκα* and *δυοκαίδεκα* for *δώδεκα*; *ἐείκοσι* for *εἴκοσι*; *ὀγδώκοντα* and *ἐννήκοντα* instead of *ὀγδοήκοντα, ἐνενήκοντα*; *ἐννεάχιλοι* and *δεκάχιλοι*, instead of *ἐννακισχίλιοι* and *μύριοι*. The endings *-άκοντα* and *-ακόσιοι* become *-ήκοντα, -ηκόσιοι*. Ordinals, *τρίτατος, τέτρατος, ἑβδόματος, ὀγδόατος, ἔνατος*, and *εἴνατος*.

## VI. THE VERB.

### Augment.

(278.) 1. Homer *omits* the augment where the verse requires it; *e. g.*, *λῦσε* for *ἔλυσε, ἔλε* for *εἶλε*.

2. Verbs that have the digamma *take the syllabic augment; e. g.*, *ἀνδάνω*, 2d aor. *ἔἀδον*; *εἴδομαι*, 1st aor. mid. *ἐεισάμην*.

*Rem.* The verbs *ὠδάνω* and *οἰνοχοέω take both augments* (syllabic and temporal); *e. g.*, *ἐήνδανε* (also *ἦνδανε*), *ἐῳνοχόει* (but *ᾠνοχόει* more frequently.)

### Reduplication.

(279.) 1. The *reduplication* is never omitted. But *μείρομαι* makes its perf. *ἔμμορα*; *κτάομαι*, perf. *ἔκτημαι*; *σεύω*, perf. *ἔσσυμαι*.

2. The *Attic reduplication* (First Book, 499) is used in Homer; *e. g.*, *ἀλάομαι, wander*, perf. *ἀλ-άλημαι*; *ἐρίζω, contend*, *ἐρ-ήρισμαι*.

3. The 2*d aor. act. and mid.* often take reduplication, which remains through all the moods; *e. g.*, *πείθω*, 2d aor. *πέπιθον, πεπίθω, πεπιθεῖν, πεπιθών, λανθάνω, λέλαθον, λελάθω*, &c.

*Rem.* Some 2*d aorists* take the *Attic* reduplication (and augment with it in the indicative); *e. g.*, *ἄρω, ἤρ-αρον*; *ἀλέξω, ἤλ-αλκον*. Two reduplicate in *the middle* of the word; *ἐρύκω* (*restrain*), *ἠρύ-κα-κον*; *ἐνίπτω* (*chide*), *ἠνί-πα-πον*.

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## Contraction.

### VERBS IN -άω.

(280.) 1. In place of using either the regular form, uncontracted or contracted (*e. g.*, ὁράεις or ὁρᾷς), Homer frequently *inserts* a vowel before the contracted vowel; *e. g.*, ὁρᾶαι. This inserted vowel will be ᾰ̃ before *a*, and *o* or *ω* before *ω*; *e. g.*,

| | |
|---|---|
| ὁράεσθαι, ὁρᾶσθαι, ὁρᾰ̃ασθαι, | ὁράω, ὁρῶ, ὁρόω. |
| μενοινάει, μενοινᾷ, μενοινᾰ́ᾳ, | ὁρᾰ́ουσι, ὁρῶσι, ὁρώωσι. |

*Rem.* Before *ντ* the short vowel may *follow* instead of preceding the other; *e. g.*, ἠβώοντα for ἠβῶντα, μνώοντο for μνῶντο.

2. (*a*) In some verbs *a* passes into *ε*; *e. g.*, ἤντεον from ἀντάω.—(*b*) In some dual forms *αε* becomes *η*; *e. g.*, συλήτην for συλαέτην.

### VERBS IN -έω.

(281.) 1. The forms *-έει, -εο, -έου*, are contracted or not as the verse may require.

2. Sometimes *εο* or *εου* becomes *ευ*; *e. g.*, αἰρεύμην for αἱρεόμην.

3. Sometimes *ε* is lengthened into *ει*; *e. g.*, ἐτελείετο (for ἐτελέετο, ἐτελεῖτο), or *ει* inserted; *e. g.*, μιγείη for μιγῇ.

4. Not all forms where *ε* precedes *η, ῃ, ω, ῳ, οι, ου*, are contracted When uncontracted, they are pronounced with synizesis; *e. g.*, φιλέ͡ωμεν.

5. In the 2*d person sing. present passive* *ε* is often elided; *e. g.*, μυθέαι for μυθέ-εαι. So in the imperative, φοβέο for φοβέου (φοβοῦ).

### VERBS IN -όω.

(282.) Verbs in *όω* are generally contracted regularly.

*Rem.* When not contracted, they lengthen *o* into *ω*, and so come to be like verbs in *άω*; *e. g.*, ἰδρώονται, ὑπνώοντας. Sometimes they use *οω exactly* like verbs in *άω*; *e. g.*, ἀρόωσι (ἀρό-ουσι).

## Peculiarities of Person-Endings and Mood-Signs.

### *Indicative.*

(283.) The 2d and 3d DUAL endings are sometimes interchanged; *e. g.*, διώκετον for διωκέτην, θωρήσσεσθον for θωρησσέσθην.

(284.) The PLUPERFECT ACTIVE sometimes uses in the singular the endings *-εα, -εας, -εε*, for *-ειν, -εις, -ει*; *e. g.*, πεποίθεα for ἐπεποίθειν, &c.

*Rem.* The ending *ει*, in Homer, takes *ν ἐφελκυστικόν*; *e. g.*, ἑστήκειν.

(285.) The 2d PERSON SING. MIDDLE ending is sometimes left uncontracted, sometimes contracted; *e. g.*,

1. *Primary Tenses.*—Full forms, *-εαι, ηαι*; *e. g.*, βουλεύ-εαι, ἐχ-ηαι.
Contracted form, *ῃ*; *e. g.*, ἀφίκῃ.

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2. *Historical Tenses.*—Full forms, *-εο, -αο*; *e. g.*, *ἐγένεο, ὑπελύσαο.*
Contracted forms, *-ευ* (from *-εο*), *-ω* from *-αο*; *e. g.*, *ἔπλευ, ἐκρέμω.*

*Rem.* *ε* is sometimes lengthened into *ει*; *e. g.*, *ἔρειο.*

(286.) In the endings *-μεθον* and *-μεθα*, *σ* is sometimes inserted; *e. g.*, *φραζόμεσθα.*

(287.) The PERFECT AND PLUPERF. MIDDLE AND PASSIVE,

1. Sometimes drop *σ* in 2*d person*; *e. g.*, *μέμνηαι* for *μέμνησαι* (*μέμνῃ* also occurs).

2. In 3*d person*, *-αται, -ατο*, are used for *-νται, -ντο*; *e. g.*, *πεπείθαται, ἐστάλατο.*

(288.) The AORIST PASSIVE uses *-εν* for *-ησαν* in 3d plur.; *e. g.*, *τράφεν* for *ἐτράφησαν.*

## *Subjunctive.*

(289.) 1. The subjunctive mood-signs *ω, η* become *ο, ε*, when the verse requires it; *e. g.*, *ἴομεν* for *ἴωμεν.*

2. Instead of the endings *-ω, -ῃς, -ῃ*, the endings *-ωμι, -ῃσθα, -ῃσι* are often used; *e. g.*, *τύχ-ωμι, -ῃσθα, -ῃσι*, for *τύχ-ω, -ῃς, -ῃ.*

## *Optative.*

(290.) The 3d plural ending is often *-ατο* for *-ντο*; *e. g.*, *ἀρεσαίατο* for *ἀρέσαιντο.*

## *Infinitive.*

(291.) Besides the endings *-εἰν* and *-ναι*, Homer uses *-έμεναι* and *-έμεν* for infin. act. (*ε* being a connecting vowel); *e. g.*, *τυπτ-έμεναι, τυπτ-έμεν* (*τύπτ-ειν*); *τεθνάμεναι* (*τεθνάναι*).

*Rem.* In pure verbs (*-άω, -έω*) the connecting vowel *ε* becomes *η* by blending with the stem; *e. g.*, *φιλήμεναι* (*φιλε-έμεναι*). The 2d aorist passive uses this ending also: *τυπήμεναι* for *τυπῆναι.*

### Peculiarities of Tense Formation.

## *The Iterative Form.*

(292.) The imperf. and aor. indic. often take the endings *-σκον, -σκες, σκε*, &c., *-σκόμην, -σκου* (*σκεο* or *σκευ*), *-σκετο*, creating what is called the *Iterative Form*, because it is used to denote a *repeated* or *oft-recurring* action.

*Rem.* 1. The *augment* is not used in the iterative form. The connecting vowel *ε* is used in imperf. and 2d aor.; *e. g.*, *τύπτ-εσκον* for *ἐ-τυπτ-ον*; but *α* in 1st aor.; *e. g.*, *τύψ-α-σκον* for *ἐ-τυψ-α*; *τυψ-α-σκόμην* for *ἐ-τυψ-ά-μην.*

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*Rem.* 2. In *pure* verbs the ε is not used, but the final letter of the stem may be doubled where the verse requires; *e. g.*, *ναιέτασκον*; *καλέεσκον* (sometimes *κάλεσκον*; also, *-είεσκον* is used; *e. g.*, *νεικείεσκον*).

## *Future Tense.*

(293.) In forming the FUTURE, Homer

1. Sometimes doubles σ; *e. g.*, *γελά-ω*, *γελάσσω*.
2. Sometimes uses σ in *liquid* verbs; *e. g.*, *κέλλω*, *κέλσω*.
3. Sometimes drops σ in *pure* verbs; *e. g.*, *μαχέονται* for *μαχέσονται*.

## *Aorist Tenses.*

(294.) 1. The FIRST AORIST (active and middle) of course follows the forms of the future (293).

*Rem.* *χέω* makes *ἔχευα*; *σεύω*, *ἔσσευα*; *καίω*, *ἔκηα* and *ἔκεια*.

2. The 1st aor. often takes the person-endings of the 2d aor.; *e. g.*, *θαίνω*, *ἐβήσετο* (for *-ατο*); *ὄρνυμι*, imperative *ὄρσεο* or *ὄρσευ*.

3. The FIRST AORIST PASSIVE sometimes inserts ν before *-θην*; *e. g.*, *κρινθείς* for *κριθείς*.

4. In SECOND AORIST, metathesis (259) sometimes occurs, in order to form a dactyl; *e. g.*, *ἔδρακον* for *ἔδαρκον*. A vowel of the stem is sometimes dropped; *e. g.*, *ἀγρόμενος* for *ἀγερόμενος*, from *ἀγείρω*.

## *Perfect Tenses.*

(295). 1. The tense-sign κ is used by Homer only with *pure stems*; *e. g.*, *χαίρω* (*χαιρε-*) *κεχάρηκα*; *βάλλω* (*βλε-*) *βέβληκα*.

2. In other verbs he uses the *second perfect* form; *e. g.*, *τέτυπα* for *τέτυφα*.

3. And in all the κ is rejected in certain moods and persons, especially in the participle; *e. g.*, *κεκμηώς* (for *κεκμηκώς*, from *κάμνω*); *βεβαώς*, from *βαίνω* (*βάω*).

### VERBS IN μι.

(296.) The Homeric INFINITIVE endings (*-μεναι* and *-μεν*) are added directly to the tense-stem; *e. g.*, (pres.) *τιθέ-μεναι*; (2d aor.) *θέ-μεν*, *δόμεναι*.

*Rem.* Except 2d aor. of verbs in α or υ, which retain the long vowel; *e. g.*, *στή-μεναι*, *δῦ-μεναι*.

(297.) The verb *δίδωμι* sometimes reduplicates the FUTURE; *e. g.*, *διδώσειν* for *δώσειν*.

(298.) 1. The INDIC. PRESENT (2d sing. middle) sometimes rejects σ and changes α into ε; *e. g.*, *ἐπίστεαι* for *ἐπίστασαι*.

2. The IMPERAT. PRES. and 2d AOR. MID. also reject σ; *e. g.*, *δαίνυο* for *δαίνυσο*, *σύνθεο* for *σύνθεσο*.

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(299.) In the IMPERFECT and 2d AOR. the endings *-ε-σαν, -η-σαν, -ο-σαν, -ω-σαν, -ν-σαν*, are shortened into *-εν, -ᾶν, -ον, -ῦν*; *e. g.*, *ἔτιθεν* for *ἐτίθεσαν*; *ἔθεν* for *ἔθεσαν*; *ἔστᾶν* for *ἔστησαν*; *ἔδιδον* for *ἐδίδοσαν*; *ἶδον* for *ἐδοσαν*; *ἔφῦν* for *ἔφῦσαν*.

(300.) The short stem-vowel is lengthened before personal-endings beginning with *μ* and *ν*, when the verse requires it; *e. g.*, *τιθήμενος* (for *τιθέμενος*), *διδοῦναι* (for *διδόναι*).

(301.) The 2D AOR. SUBJ. uses the following short or long forms, as the verse may require:

| | Contracted. | Lengthened. |
|---|---|---|
| Sing. 1. | *στῶ*, | *στέω, στείω.* |
| 2. | *στῇς*, | *στήῃς.* |
| 3. | *στῇ*, | *στήῃ, ἐμβήῃ, φήῃ, φθήῃ.* |
| Dual | *στῆτον*, | *παρστήετον.* |
| Plur. 1. | *στῶμεν*, | *στέωμεν, στείομεν, καταβείομεν.* |
| 2. | *στῆτε*, | *στήετε.* |
| 3. | *στῶσι(ν)*, | *στέωσι(ν), περιστήωσι(ν).* |
| Sing. 1. | *θῶ*, | *θέω, θείω, δαμείω.* |
| 2. | *θῇς*, | *θέῃς, θήῃς, θείῃς.* |
| 3. | *θῇ*, | *θέῃ, θήῃ, ἀνήῃ, μεθείῃ.* |
| Dual | *θῆτον*, | *θείετον.* |
| Plur. 1. | *θῶμεν*, | *θέωμεν, θείομεν.* |
| 2. | *θῆτε*, | *δαμείετε.* |
| 3. | *θῶσι(ν)*, | *θέωσι(ν), θείωσι(ν).* |
| Sing. 3. | *δῷ*, | *δώῃσι(ν), δώῃ.* |
| Plur. 1. | *δῶμεν*, | *δώομεν.* |
| 3. | *δῶσι(ν)*, | *δώωσι(ν).* |

*Rem.* For *ἔστησαν* (1st aor.), the shortened form *ἔστᾶσαν* occurs, and for *ἔστᾶτε* (perf.), the lengthened form *ἔστητε*.

(302.) The following are the peculiar forms in Homer of the verb:

## Εἰμί, *I am.*

| | |
|---|---|
| Pres. Ind. | 2. *ἐσσί.* Plur. 1. *εἰμέν.* 3 *ἔᾱσι(ν).* |
| Subj. | 1. *εἰω.* 3. *ἔῃ, ἐῄσι(ν), ᾖσι(ν), εἴῃ.* Plur. 3. *ἔωσι(ν).* |
| Imp. | 2. *ἔσσο.* Infin. *ἔμμεναι, ἔμεναι, ἔμεν.* Part. *ἐών, ἐοῦσα.* |
| Impf. Ind. | 1. *ἔα, ἦα, ἔον, ἔσκον.* 2. *ἔησθα.* 3. *ἔην, ἦεν, ἦην.* Dual 3. *ἤστην.* Plur. 3. *ἔσαν, εἵατο* (instead of *ἧντο*, from *ἧμην*). Opt. 2. *ἔοις.* 3. *ἔοι.* Plur. 2. *εἶτε.* 3. *εἶεν.* |
| Fut. Ind. | 1. *ἔσομαι* (*ἔσσομαι*), &c. 3. *ἔσεται, ἔσσεται*, and *ἐσεῖται.* |

## (303.) Εἶμι ('Ι-), *I go.*

| | |
|---|---|
| Pres. Ind. | 2. *εἶσθα.* Subj. 2. *ἴῃσθα.* Infin. *ἴμεναι, ἰμεν.* |
| Impf. Ind. | 1. *ἤϊα, ἤϊον.* 2. *ἴες.* 3. *ἴε, ἴε(ν).* Plur. 1. *ἴομεν.* 3. *ἤϊσαν, ἦσαν, ἤϊον, ἴσαν.* Opt. *ἰοι, ἰείη.* |
| Fut. Ind. | 1. *εἶσομαι.* Aor. Ind. 3. *εἶσατο* and *ἐείσατο.* Dual 3. *ἐεισάσθην.* |

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## LIST OF VERBS IN -ω, WHICH IN CERTAIN TENSES FOLLOW THE ANALOGY OF VERBS IN -μι.

### (1.) 2d Aorist Active and Middle.

### (304.) *Pure Stems.*

*βάλλω, to throw*, 2d aor. act. (ΒΑΛ-, ἔβλην) ξυμβλήτην; infin. ξυμβλήμεναι (instead of -ῆναι); 2d aor. mid. (ἐβλήμην) ἔβλητο, ξύμβλητο; subj. ξύμβληται, βλήεται; opt. βλεῖο (from ΒΑΕ-); infin. βλῆσθαι; part. βλήμενος. Hence the fut. βλήσομαι.

*βιβρώσκω, to eat*, 2d aor. act. ἔβρων.

*γηράω* or *γηράσκω, to grow old*, 2d aor. act. 3d person sing. ἐγήρᾱ; part. γηράς.

ΔΑΩ, epic stem of *διδάσκω, to teach*, 2d aor. act. (ΔΑΕ-) ἐδάην, *I learned*; subj. δαείω; infin. δαήμεναι.

*κλύω, to hear*, 2d aor. act. imp. κλῦθι, κλῦτε, κέκλῦθι, κέκλῦτε.

*κτείνω, to kill*, 2d aor. act. ἔκτᾰν (ΚΤΑ-); plur. ἔκτᾰμεν; 3d pers. plur. ἔκτᾰν; subj. plur. κτέωμεν; infin. κτάμεναι, κτάμεν; part. κτάς; 2d aor. mid. with passive sense, ἀπέκτατο, κτάσθαι, κτάμενος.

*λύω, to loose*, 2d aor. mid. λύτο, λύντο.

*οὐτάω, to wound*, 2d aor. act. 3d pers. sing. οὔτᾱ; infin. οὐτάμεναι, οὐτάμεν; 2d aor. mid. οὐτάμενος, *wounded*.

*πελάζω, to approach*, 2d aor. mid. ἐπλήμην, πλῆτο, πλῆντο.

*πλήθω* (*πίμπλημι*), *to fill*, 2d aor. mid. ἔπλητο; opt. πλείμην (from ΠΛΕ-); imp. πλῆσο.

*πλώω, to swim*, 2d aor. act. ἔπλων; part. πλώς; gen. -ῶντος.

*πνέω, to breathe*, 2d aor. mid. (ΠΝΥ-) ἄμπνυτο, instead of ἀνέπνυτο, *he took breath*.

*πτήσσω, to shrink with fear*, 2d aor. act. 3d pers. dual καταπτήτην.

*σεύω, to put in motion*, 2d aor. mid. ἐσσύμην, *I rushed*, ἔσσυο, σύτο.

*φθάνω, to anticipate*, 2d aor. mid. φθάμενος.

*φθί-νω, to destroy* and *vanish*, 2d aor. mid. ἐφθίμην; opt. φθίμην, φθῖτο; imp. φθίσθω; infin. φθίσθαι; part. φθίμενος.

*χέω, to pour*, 2d aor. mid. χύντο, χύμενος.

*Rem.* From ἔβην come the forms βᾶτην (3d pers. dual) and ὑπέρβᾰσαν (3d pers. plur.), with a short stem-vowel.

### (305.) *Impure Stems.*

*ἅλλομαι, to leap*, 2d aor. mid. ἅλσο, ἅλτο, ἐπάλμενος, ἐπιάλμενος; subj. ἅληται.

*ἀραρίσκω* (ΑΡΩ), *to fit*, 2d aor. mid. ἄρμενος, *fitted to*.

*δέχομαι, to take*, 2d aor. mid. ἔδεκτο; imp. δέξο; infin. δέχθαι; the 1st pers. ἐδέγμην and the part. δέγμενος, like the perf. δέδεγμαι, signify *to expect*.

*ἑλελίζω, to whirl*, 2d aor. mid. ἐλέλικτο.

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*Ἱκνέομαι, to come*, 2d aor. mid. *ἵκτο, ἵκμενος*, and *ἰκμενος, favorable.*

*λέγομαι, to lie down, select, to count over*, 2d aor. mid. *ἐλέγμην, ἔλεκτο, λέκτο.*

*μιαίνω, to soil, μιάνθην* (3d person dual, instead of *ἐμιάν-σθην*).

*μίγνῡμι, to mix*, 2d aor. mid. *μίκτο.*

*ὀρνῡμι, to excite*, 2d aor. mid. *ὦρτο*; imp. *ὄρσο, ὄρσεο*; infin. *ὄρθαι*; part. *ὄρμενος.*

*πάλλω, to brandish, hurl*, 2d aor. mid. *πάλτο, he sprang.*

*πέρθω, to destroy*, 2d aor. mid. *πέρθαι*, instead of *πέρθ-σθαι.*

*πήγνῡμι, to make firm, to fix*, 2d aor. mid. *πῆκτο, κατέπηκτο.*

### (2.) Perfect and Pluperfect Active.

### (306.) *Pure Stems.*

*γίγνομαι, to become*, perf. plur. *γέγᾰμεν, -ᾰτε, -ᾱ̆σι(ν)*; infin. *γεγάμεν*; part. *γεγαώς*; pluperf. *ἐκγεγάτην.*

*βαίνω, to go*, perf. plur. *βέβαμεν*, &c.; pluperf. *βέβᾰσαν.*

*δείδω, to fear*, infin. *δειδίμεν*, instead of *δειδιέναι*; imp. *δείδιθι, δείδιτε*; pluperf. *ἐδείδιμεν, ἐδείδισαν.*

*ἔρχομαι, to come, εἰλήλουθμεν.*

*θνήσκω, to die*, perf. plur. *τέθναμεν, τεθνᾶσι*; imp. *τέθναθι*; infin. *τεθνάμεν* and *τεθνάμεναι*; part. *τεθνηώς, -ῶτος, τεθνεῶτι*; pluperf. opt. *τεθναίην.*

ΤΑΑΩ, *to dare*, perf. plur. *τέτλαμεν*; imp. *τέτλαθι*; infin. *τετλάμεν*; part. *τετληώς.*

ΜΑΩ, *to desire*, perf. dual *μέματον*, plur. *-ᾰμεν, -ᾰτε, -ᾱ̆σι*, imp. *μεμᾶτω*, part. *μεμαώς, -ῶτος* and *-ότος*; pluperf. *μέμασαν.*

### (307.) *Impure Stems.*

☞ *τ* of the person-ending is changed into *θ* in some perfects.

*ἄνωγα, I command, ἄνωγμεν*; imp. *ἄνωχθι, ἀνώχθω, ἄνωχθε.*

*ἐγρήγορα, I am awake* (from *ἐγείρω, I awaken*), imp. *ἐγρήγορθε*; infin. *ἐγρηγόθαι*; hence *ἐγρηγόρθασι*, instead of *ἐγρηγόρασι.*

*πέποιθα, I trust* (from *πείθω, to persuade*), pluperf. *ἐπέπιθμεν.*

*οἶδα, I know* (from ΈΙΔΩ, *video*), *ἴδμεν*, instead of *ἴσμεν*; infin. *ἰδμεναι.*

*ἔοικα, I am like* (from ΈΙΚΩ), 2d and 3d pers. dual *ἐΐκτον*; 3d pers. pluperf. dual *ἐΐκτην*; hence pluperf. mid. or pass. *ἔϊκτο.*

*πάσχω, to suffer*, perf. *πέποσθε*, instead of *πεπόνθατε.*

### (308.) (3.) Present and Imperfect.

*ἀνύω, to accomplish*, 3d sing. imperf. *ἄνυτο(ᾰ̆).*

*τανύω, to expand, to stretch, τάνῡται* (instead of *τανύεται*).

*ἐρύω* and *εἰρύω, to draw, εἰρύαται*, instead of *εἴρυνται*; infin. *ἔρυσθαι, εἴρυσθαι*, in the sense of *to protect, to guard.*

*ἔδω, to eat*, infin. *ἔδμεναι.*

*φέρω, to bear*, imp. *φέρτε*, instead of *φέρετε.*

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# READING LESSONS

IN

# VERSE.

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# EXTRACTS FROM HOMER.

## I. *The Parting of Hector and Andromache.**

Ὣς ἄρα φωνήσας, ἀπέβη κορυθαίολος Ἕκτωρ.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
Οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
Ἀλλ' ἤγε, ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ,
Πύργῳ ἐφεστήκει, γοόωσά τε, μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
Ἕστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμωῇσιν ἔειπεν·
"Εἰ δ', ἄγε μοι, δμωαὶ, νημερτέα μυθήσασθε·
Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
Ἦέ πη ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων,
Ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται;"
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
"Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
Οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται·
Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,

* Homer's Iliad, vi., 369–502. Hector, the Trojan hero, returns from the field of battle to the city at the command of the augur, to secure the performance of certain religious ceremonies. Having discharged this duty, he visits the house of Paris, and, after a conversation with Helen, leaves her to seek his beloved wife Andromache. It is at this point that our extract begins. The parting interview, as here detailed, has always been deemed a master-piece of pathos and tenderness. Hector was destined to fall on the field of battle to which he was going out

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Μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνῃ."
Ἦ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ,
Τὴν αὐτὴν ὁδὸν αὖτις, ἐϋκτιμένας κατ' ἀγυιάς.
Εὖτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε—
Ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων·
Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
Ἣ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὖτως,
Ἕκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ·
Τὸν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
Ἤτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
Ἕν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
"Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις
Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη
Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,
Σεῦ ἀφαμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
Ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
Ἀλλ' ἄχε'—οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ.
Ἤτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεὺς,
Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
Ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν,
Ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
Οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
Οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς

Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀίεσσιν.
Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Τὴν ἐπεὶ ἂρ δεῦρ' ἦγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
Ἄψ δ' ἄγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
Πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ,
Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
Μὴ παῖδ' ὀρφανικὸν θήῃς, χήρην τε γυναῖκα·
Λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα
Ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
Τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
Ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
Ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
Ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδὼς,
Ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
"Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
Αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
Αἴ κε, κακὸς ὣς, νόσφιν ἀλυσκάζω πολέμοιο·
Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
Αἰεὶ, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
Ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν,
Ἔσσεται ἦμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ,
Καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
Οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
Ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
Δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας·
Καί κεν ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις,
Καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·

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Καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
Ὣς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
Χήτεϊ τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἦμαρ. 95
Ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
Πρίν γ' ἔτι σῆς τε βοῆς, σοῦ θ' ἑλκηθμοῖο πυθέσθαι!"
Ὣς εἰπὼν, οὐ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
Ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
Ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς, 100
Ταρβήσας χαλκόν τε, ἰδὲ λόφον ἱππιοχαίτην,
Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν· 105
Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσὶν,
Εἶπεν ἐπευξάμενος Διΐ τ', ἄλλοισίν τε θεοῖσιν·
"Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
Παῖδ' ἐμὸν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
Ὧδε βίην τ' ἀγαθὸν, κάι Ἰλίου ἶφι ἀνάσσειν· 110
Καί ποτέ τις εἴπῃσι·—πατρὸς δ' ὅγε πολλὸν ἀμείνων!
Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
Κτείνας δῃΐον ἄνδρα, χαρείη δὲ φρένα μήτηρ."
Ὣς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
Παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ 115
Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
"Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ!
Οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, 120
Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
Ἱστόν τ', ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
Ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν." 125

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Ὣς ἄρα φωνήσας, κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
Ἱππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει,
Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
Ἕκτορος ἀνδροφόνοιο· κιχήσατο δ' ἔνδοθι πολλὰς 130
Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
Αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
Ἴξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

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## II. *Jupiter commands the Gods to remain neutral.**

Ἠὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
"Κέκλυτέ μευ, πάντες τε θεοί, πᾶσαί τε θέαιναι, 5
Ὅφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
Μήτε τις οὖν θήλεια θεὸς τόγε, μήτε τις ἄρσην,
Πειράτω διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
Αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.
Ὃν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
Ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
Πληγεὶς οὐ κατὰ κόσμον, ἐλεύσεται Οὔλυμπόνδε·
Ἤ μιν ἑλὼν ῥίψω ἐς Τάρταρον ἠερόεντα,
Τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
Ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15

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* Iliad, viii., 1–29. When Hector returned to the field after his interview with Andromache, the fighting was renewed vigorously. After a single combat between Hector and Ajax, which was closed by the night, a truce was agreed upon. Before hostilities were again opened, Jupiter assembled the gods on Olympus, and commanded them not to assist either Trojans or Greeks.

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Τόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
Γνώσετ' ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἁπάντων.
Εἰ δ', ἄγε, πειρήσασθε, θεοὶ, ἵνα εἰδετε πάντες,
Σειρὴν χρυσειην ἐξ οὐρανόθεν κρεμάσαντες,
Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαί τε θέαιναι·
Ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε
Ζῆν', ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
Ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,
Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσσῃ·
Σειρὴν μέν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο
Δησαίμην· τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
Τόσσον ἐγὼ περί τ' εἰμὶ θεῶν, περί τ' εἶμ' ἀνθρώπων."
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

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## III. *The Brutal Triumph of Achilles over the dead Body of Hector. Lament of Andromache.**

Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεὺς,
Στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
"Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
Ὃς κακὰ πόλλ' ἔῤῥεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι·
Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
Ὄφρα κ' ἔτι γνῶμεν Τρώων νόον, ὄντιν' ἔχουσιν·
Ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
Ἠὲ μένειν μεμάασι, καὶ Ἕκτορος οὐκέτ' ἐόντος.
Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
Κεῖται παὰρ νήεσσι νέκυς ἄκλαυτος, ἄθαπτος,

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* Iliad, xxii., 376–515. Achilles, having slain Hector in battle, makes an exulting speech to the Greeks. He then attaches the corpse to his chariot, and drags it, trailing upon the ground, in brutal triumph. The mourning in Troy and the lament of Andromache follow.

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Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
Ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρῃ.
Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
Αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου.
Νῦν δ' ἄγ', ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν
Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
Ὧι Τρῶες κατὰ ἄστυ, θεῷ ὡς, εὐχετόωντο."
Ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα·
Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
Ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἕλκεσθαι ἔασεν·
Ἐς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' ἀείρας,
Μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.
Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται
Κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
Δῶκεν ἀεικίσσασθαι ἑῇ ἐν πατρίδι γαίῃ.
Ὣς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ
Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἐρύψε καλύπτρην
Τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.
Ὤιμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
Κωκυτῷ τ' εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
Τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα
Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
Λαοὶ μέν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
Πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,
Ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·
" Σχέσθε, φίλοι, καί μ' οἷον ἐάσατε, κηδόμενοί περ,
Ἐξελθόντα πόληος, ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν,
Λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
Ἤν πως ἡλικίην αἰδέσσεται, ἠδ' ἐλεήσῃ
Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται,
Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι



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Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
Ὡς ἑνός, οὗ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω,
Ἕκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν!
Τῷ κε κορεσσάμεθα κλαιόντέ τε, μυρομένω τε,
Μήτηρ θ', ἥ μιν ἔτικτε, δυσάμμορος, ἠδ' ἐγὼ αὐτός."
Ὣς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
Τρωῇσιν δ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο·
"Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
Σεῦ ἀποτεθνηῶτος; ὅ μοι νύκτας τε καὶ ἦμαρ
Εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ
Τρωσί τε καὶ Τρωῇσι κατὰ πτόλιν, οἵ σε, θεὸν ὣς,
Δειδέχατ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα,
Ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει!"
Ὣς ἔφατο κλαίουσ'· ἄλοχος δ' οὔπω τι πέπυστο
Ἕκτορος· οὐ γάρ οἵ τις ἐτήτυμος ἄγγελος ἐλθὼν
Ἤγγειλ', ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων·
Ἀλλ' ἤγ' ἱστὸν ὕφαινε, μυχῷ δόμου ὑψηλοῖο,
Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
Ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
Ἕκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
Νηπίη, οὐδ' ἐνόησεν, ὅ μιν μάλα τῆλε λοετρῶν
Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
Τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
Ἡ δ' αὖτις δμωῇσιν ἐϋπλοκάμοισι μετηύδα·
"Δεῦτε, δύω μοι ἕπεσθον, ἴδωμ', ἄτιν' ἔργα τέτυκται.
Αἰδοίης ἐκυρῆς ὀπὸς ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ
Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
Πήγνυται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.
Αἲ γὰρ ἀπ' οὔατος εἴη ἐμεῦ ἔπος! ἀλλὰ μάλ' αἰνῶς
Δείδω, μὴ δή μοι θρασὺν Ἕκτορα δῖος Ἀχιλλεὺς,
Μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,

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Καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
Ἣ μιν ἔχεσκ'· ἐπεὶ οὔποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
Ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων."
Ὣς φαμένη, μεγάροιο διέσσυτο, μαινάδι ἴση,
Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἵξεν ὅμιλον,
Ἔστη παπτήνασ' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
Ἑλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
Ἕλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν·
Ἤριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
Τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,
Ἄμπυκα, κεκρύφαλόν τ, ἠδὲ πλεκτὴν ἀναδέσμην,
Κρήδεμνόν θ', ὅ ῥά οἱ δῶκε χρυσέη Ἀφροδίτη,
Ἤματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἕκτωρ
Ἐκ δόμου Ἠετίωνος, ἐπεὶ πόρε μυρία ἕδνα.
Ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἅλις ἔσταν,
Αἵ ἑ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
Ἣ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη,
Ἀμβλήδην γοόωσα, μετὰ Τρωῇσιν ἔειπεν·
"Ἕκτορ, ἐγὼ δύστηνος! ἰῇ ἄρα γεινόμεθ' αἴσῃ
Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
Αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑληέσσῃ,
Ἐν δόμῳ Ἠετίωνος, ὅ μ' ἔτρεφε τυτθὸν ἐοῦσαν,
Δύσμορος αἰνόμορον· ὡς μὴ ὄφελλε τεκέσθαι!
Νῦν δὲ σὺ μὲν Ἀΐδαο δόμους, ὑπὸ κεύθεσι γαίης,
Ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
Χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὖτως,
Ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι· οὔτε σὺ τούτῳ
Ἔσσεαι, Ἕκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
Ἦν γὰρ δὴ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
Αἰεί τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
Ἔσσονται· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
Ἤμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησιν·
Πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.

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Δενόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἑταίρους,
Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχεν,
Χείλεα μέν τ' ἐδίην', ὑπερῴην δ' οὐκ ἐδίηνεν.
Τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
Χερσὶν πεπληγὼς, καὶ ὀνειδείοισιν ἐνίσσων·
Ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.
Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς
Μυελὸν οἷον ἔδεσκε, καὶ οἰῶν πίονα δημόν·
Αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
Εὕδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
Νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτὼν,
Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
Οἷος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.
Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσι, νόσφι τοκήων,
Αἰόλαι εὐλαὶ ἔδονται, ἐπεί κε κύνες κορέσωνται,
Γυμνόν· ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται,
Λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
Ἀλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
Οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
Ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι."
Ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.

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## IV. *Priam supplicates Achilles for the dead Body of Hector.**

——— Γέρων δ' ἰθὺς κίεν οἴκου,
Τῇ ῥ' Ἀχιλεὺς ἵζεσκε, Διῒ φίλος· ἐν δέ μιν αὐτὸν

* Iliad, xxiv., 471–675. Priam has come to the tent of Achilles, under he guidance of Mercury. Leaving his chariot, he enters the tent to beg the corpse from the victor.

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Εὗρ'· ἕταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δύ' οἴω,
Ἥρως Αὐτομέδων τε καὶ Ἄλκιμος, ὄζος Ἄρηος,
Ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς,
Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
Δεινὰς, ἀνδροφόνους, αἳ οἱ πολέας κτάνον υἷας.
Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ
Φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
Ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
Ὣς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·
"Μνῆσαι πατρὸς σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
Τηλίκου, ὥσπερ ἐγὼν, ὀλοῷ ἐπὶ γήραος οὐδῷ.
Καὶ μέν που κεῖνον περιναιέται ἀμφὶς ἐόντες
Τείρουσ', οὐδέ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμῦναι·
Ἀλλ' ἤτοι κεῖνός γε, σέθεν ζώοντος ἀκούων,
Χαίρει τ' ἐν θυμῷ, ἐπί τ' ἔλπεται ἤματα πάντα
Ὄψεσθαι φίλον υἱὸν, ἀπὸ Τροίηθε μολόντα.
Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖφθαι.
Πεντήκοντά μοι ἦσαν, ὅτ' ἦλυθον υἷες Ἀχαιῶν·
Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν
Ὃς δέ μοι οἷος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτοὺς,
Τὸν σὺ πρώην κτεῖνας, ἀμυνόμενον περὶ πάτρης,
Ἕκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
Λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα.
Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
Ἔτλην δ', οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος,
Ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."
Ὣς φάτο· τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γοοιο·
Ἁψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα.
Τὼ δὲ μνησαμένω, ὁ μὲν Ἕκτορος ἀνδροφόνοιο,

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Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν 'Αχιλῆος ἐλυσθείς·
Αὐτὰρ 'Αχιλλεὺς κλαῖεν ἑὸν πατέρ', ἄλλοτε δ' αὖτε
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
Αὐτὰρ ἐπεί ῥα γόοιο τετάρπετο δῖος 'Αχιλλεὺς,
Αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,
Οἰκτείρων πολιόν τε κάρη, πολιόν τε γένειον·
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ἆ δείλ', ἦ δὴ πολλὰ κάκ' ἄνσχεσ σὸν κατὰ θυμόν.
Πῶς ἔτλης ἐπὶ νῆας 'Αχαιῶν ἐλθέμεν οἶος,
'Ανδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
Υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
'Αλλ' ἄγε δὴ κατ' ἄρ' ἕζευ ἐπὶ θρόνου· ἄλγεα δ' ἔμπης
'Εν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
Ὣς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
Ζώειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει,
Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, ἐάων·
Ὧι μέν κ' ἀμμίξας δώῃ Ζεὺς τερπικέραυνος,
Ἄλλοτε μέν τε κακῷ ὅγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
Ὧι δέ κε τῶν λυγρῶν δώῃ, λωβητὸν ἔθηκεν·
Καί ἑ κακὴ βούβρωστις ἐπὶ χθόνα δῖαν ἐλαύνει·
Φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν.
Ὣς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα
'Εκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
Ὄλβῳ τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·
Καί οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν·
'Αλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι
Παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.
'Αλλ' ἕνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε
Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
Ἧμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
Καὶ σὲ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
Ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἐέργει,
Καὶ Φρυγίη καθύπερθε καὶ 'Ελλήσποντος ἀπείρων,

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Τῶν σε, γέρον, πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι.
Αὐτὰρ ἐπεί τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
Αἰεί τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·
Ἄνσχεο, μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν.
Οὐ γάρ τι πρήξεις ἀκαχημένος υἱος ἐῆος,
Οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα."
Τὸν δ' ἠμείβετ' ἔπειτα γερων Πρίαμος θεοειδής·
"Μή μέ πω ἐς θρόνον ἵζε, Διοτρεφὲς, ὄφρα κεν Ἕκτωρ
Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
Λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
Σὴν ἐς πατρίδα γαῖαν, ἐπεί με πρῶτον ἔασας.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
Ἕκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
Μήτηρ, ἥ μ' ἔτεκεν, θυγάτηρ ἁλίοιο γέροντος.
Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
Ὅττι θεῶν τίς σ' ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
Οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,
Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
Τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς·
Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω,
Καὶ ἱκέτην περ ἐόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς."
Ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
Πηλείδης δ' οἶκοιο, λέων ὡς, ἄλτο θύραζε,
Οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἕποντο,
Ἤρως Αὐτομέδων ἠδ' Ἄλκιμος, οὕς ῥα μάλιστα
Τί' Ἀχιλεὺς ἑτάρων, μετὰ Πάτροκλόν γε θανόντα.
Οἳ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἠμιόνους τε,
Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·
Καὶ δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστου δ' ἀπ' ἀπήνης
Ἤιρεον Ἕκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
Καὶ δ' ἔλιπον δύο φάρε', ἐύννητόν τε χιτῶνα,
Ὄφρα νέκυν πυκάσας δώῃ οἰκόνδε φέρεσθαι.

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Δμωὰς δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφί τ' ἀλεῖψαι,
Νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἱόν·
Μὴ ὀ μὲν ἀχνυμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο,
Παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,
Καί ἑ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.
Τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
Σὺν δ' ἔταροι ἤειραν ἐϋξέστην ἐπ' ἀπήνην.
Ὤιμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
"Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἴ κε πύθηαι
Εἰν Ἀΐδός περ ἐὼν, ὅτι Ἕκτορα δῖον ἔλυσα
Πατρὶ φίλῳ· ἐπεὶ οὔ μοι ἀεικέα δῶκεν ἄποινα·
Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν"
Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἤϊε δῖος Ἀχιλλεύς
Ἕζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
Τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
"Υἱὸς μὲν δή τοι λέλυται, γέρον, ὡς ἐκέλευες,
Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένῃφιν
Ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
Καὶ γάρ τ' ἠΰκομος Νιόβη ἐμνήσατο σίτου,
Τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
Ἕξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες.
Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
Χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
Οὕνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῄῳ·
Φῆ δοιὼ τεκέειν, ἡ δ' αὐτὴ γείνατο πολλούς·
Τὼ δ' ἄρα, καὶ δοιὼ περ ἐόντ', ἀπὸ πάντας ὄλεσ ν.
Οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες
Ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσ
Νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισι
Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς
Νυμφάων, αἳ τ' ἀμφ' Ἀχελῴϊον ἐρρώσαντο,

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Ἔνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, δῖε γεραιέ,
Σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίῃσθα,
Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται."
Ἦ, καὶ ἀναΐξας ὄϊν ἄργυφον ὠκὺς Ἀχιλλεὺς
Σφάξ'· ἕταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
Μίστυλλόν τ' ἄρ' ἐπισταμένως, πεῖράν τ' ὀβελοῖσιν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε παντα.
Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ
Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
Οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα,
Ὅσσος ἔην, οἷός τε· θεοῖσι γὰρ ἄντα ἐώκει.
Αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς,
Εἰσορόων ὄψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρόωντες,
Τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·
"Λέξον νῦν με τάχιστα, Διοτρεφὲς, ὄφρα κεν ἤδη
Ὑπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.
Οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
Ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
Νῦν δὴ καὶ σίτου πασάμην, καὶ αἴθοπα οἶνον
Λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην."
Ἦ ῥ', Ἀχιλεὺς δ' ἑτάροισιν ἰδὲ δμωῇσι κέλευσεν,
Δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
Χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
Αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
Αἶψα δ' ἄρα στόρεσαν δοιὼ λέχε' ἐγκονέουσαι.
Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν
Ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἵτε μοι αἰεὶ



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Βουλὰς βουλεύουσι παρήμενοι, ἦ θέμις ἐστίν·
Τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
Αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
Καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.
Ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,
Ποσσῆμαρ μέμονας κτερεϊζέμεν Ἕκτορα δῖον,
Ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω."
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδὴς·
" Εἰ μὲν δή μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δίῳ,
Ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
Οἶσθα γὰρ, ὡς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
Ἐννῆμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινῦτό τε λαός·
Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
Τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴπερ ἀνάγκη."
Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
" Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις.
Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας."
Ὣς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
Ἔλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.
Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες.
Αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης εὐπήκτου.

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# ODES OF ANACREON.

## I. *On his Lyre.*

Θέλω λέγειν Ἀτρείδας,
Θέλω δὲ Κάδμον ᾄδειν·
Ἡ βάρβιτος δὲ χορδαῖς
Ἔρωτα μοῦνον ἠχεῖ.
Ἥμειψα νεῦρα πρώην,
Καὶ τὴν λύρην ἅπασαν·
Κἀγὼ μὲν ἡδον ἄθλους
Ἡρακλέους· λύρη δὲ
Ἔρωτας ἀντεφώνει.
Χαίροιτε λοιπὸν ἡμῖν,
Ἥρωες· ἡ λύρη γὰρ
Μόνους Ἔρωτας ᾄδει.

## II. *The Rose.*

Τὸ ῥόδον τὸ τῶν Ἐρώτων
Ἀναμίξωμεν Διονύσῳ·
Τὸ ῥόδον τὸ καλλίφυλλον
Κροτάφοισιν ἁρμόσαντες,
Πίνωμεν ἁβρὰ γελῶντες.
Ῥόδον, ὦ φέριστον ἄνθος!
Ῥόδον εἶαρος μέλημα·
Ῥόδα καὶ θεοῖσι τερπνά.
Ῥόδα παῖς ὁ τῆς Κυθήρης
Στέφεται καλοῖς ἰούλοις,

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Χαρίτεσσι συγχορεύων.
Στέψον οὖν με, καὶ λυρίζων
Παρὰ σοῖς, Διόννσε, σηκοῖς,
Μετὰ κούρης βαθυκόλπου
Ῥοδίνοισι στεφανίσκοις
Πεπυκασμένος, χορεύσω.

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## III. *To a Dove.*

Ἐρασμίη πέλεια,
Πόθεν, πόθεν πετᾶσαι;
Πόθεν μύρων τοσούτων,
Ἐπ' ἠέρος θέουσα,
Πνέεις τε καὶ ψεκάζεις;
Τίς εἶς; τί σοι μέλει δέ;—
Ἀνακρέων μ' ἔπεμψε
Πρὸς παῖδα, πρὸς Βάθυλλον,
Τὸν ἄρτι τῶν ἁπάντων
Κρατοῦντα καὶ τύραννον.
Πέπρακέ μ' ἡ Κυθήρη,
Λαβοῦσα μικρὸν ὕμνον·
Ἐγὼ δ' Ἀνακρέοντι
Διακονῶ τοσαῦτα.
Καὶ νῦν, ὁρᾷς, ἐκείνου
Ἐπιστολὰς κομίζω·
Καί φησιν εὐθέως με
Ἐλευθέρην ποιήσειν.
Ἐγὼ δὲ, κἢν ἀφῇ με,
Δούλη μενῶ παρ' αὐτῷ.
Τί γάρ με δεῖ πέτασθαι
Ὄρη τε καὶ κατ' ἀγροὺς,
Καὶ δένδρεσιν καθίζειν,
Φαγοῦσαν ἄγριόν τι;

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Ταννῦν ἔδω μὲν ἄρτον,
'Αφαρπάσασα χειρῶν
'Ανακρέοντος αὐτοῦ·
Πιεῖν δέ μοι δίδωσι
Τὸν οἶνον, ὃν προπίνει.
Πιοῦσα δ' ἂν χορεύω,
Καὶ δεσπότην ἐμοῖσι
Πτεροῖσι συσκιάζω·
Κοιμωμένη δ' ἐπ' αὐτῷ
Τῷ βαρβίτῳ καθεύδω.
Ἔχεις ἅπαντ'· ἄπελθε.
Λαλιστέραν μ' ἔθηκας,
Ἄνθρωπε, καὶ κορώνης.

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## IV. *To a Swallow*

Σὺ μὲν, φίλη χελιδὸν,
'Ετησίη μολοῦσα,
Θέρει πλέκεις καλιὴν,
Χειμῶνι δ' εἰς ἄφαντος
Ἢ Νεῖλον ἢ 'πὶ Μέμφιν.
Ἔρως δ' ἀεὶ πλέκει μευ
'Εν καρδίῃ καλιήν.
Πόθος δ' ὁ μὲν πτεροῦται,
'Ο δ' ὠόν ἐστιν ἀκμὴν,
'Ο δ' ἡμίλεπτος ἤδη.
Βοὴ δὲ γίνετ' αἰεὶ
Κεχηνότων νεοσσῶν.
'Ερωτιδεῖς δὲ μικροὺς
Οἱ μείζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθὺς
Πάλιν κύουσιν ἄλλους.
Τί μῆχος οὖν γένηται;

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Οὐ γὰρ σθένω τοσούτους
Ἔρωτας ἐκσοβῆσαι.

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## V. *Return of Spring.*

Ἴδε πῶς, ἔαρος φανέντος.
Χάριτες ῥόδα βρύουσιν·
Ἴδε, πῶς κῦμα θαλάσσης
Ἀπαλύνεται γαληνῇ·
Ἴδε, πῶς νῆσσα κολυμβᾷ·
Ἴδε, πῶς γέρανος ὀδεύει·
Ἀφελῶς δ' ἔλαμψε Τιτάν.
Νεφελῶν σκιαὶ δονοῦνται·
Τὰ βροτῶν δ' ἔλαμψεν ἔργα
Καρποῖσι γαῖα προκύπτει·
Καρπὸς ἐλαίας προκύπτει.
Βρομίου στέφεται νᾶμα.
Κατὰ φύλλον, κατὰ κλῶνα,
Καθελὼν ἤνθησε καρπός.

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## VI. *Cupid Stung by a Bee.*

Ἔρως ποτ' ἐν ῥόδοισι
Κοιμωμένην μέλισσαν
Οὐκ εἶδεν, ἀλλ' ἐτρώθη.
Τὸν δάκτυλον δὲ δαχθεὶς
Τᾶς χειρὸς, ὠλόλυξεν·
Δραμὼν δὲ καὶ πετασθεὶς
Πρὸς τὴν καλὴν Κυθήρην,
Ὄλωλα, μᾶτερ, εἶπεν,
Ὄλωλα, κἀποθνήσκω.

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Ὄφις μ' ἔτυψε μικρὸς
Πτερωτὸς, ὃν καλοῦσι
Μέλισσαν οἱ γεωργοί.
Ἡ δ' εἶπεν, Εἰ τὸ κέντρον
Πονεῖ τὸ τᾶς μελίσσας,
Πόσον, δοκεῖς, πονοῦσιν,
Ἔρως, ὅσους σὺ βάλλεις;

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## VII. *To the Cicada.*

Μακαρίζομέν σε, τέττιξ,
Ὅτι δενδρέων ἐπ' ἄκρων,
Ὀλίγην δρόσον πεπωκὼς,
Βασιλεὺς ὅπως ἀείδεις.
Σὰ γὰρ ἔστι κεῖνα πάντα,
Ὁπόσα βλέπεις ἐν ἀγροῖς,
Χὠπόσα φέρουσιν ὧραι.
Σὺ δὲ φίλιος γεωργῶν,
Ἀπὸ μηδενός τι βλάπτων·
Σὺ δὲ τίμιος βροτοῖσι,
Θέρεος γλυκὺς προφήτης.
Φιλέουσί μέν σε Μοῦσαι·
Φιλέει δὲ Φοῖβος αὐτὸς,
Λιγυρὴν δ' ἔδωκεν οἰμὴν·
Τὸ δὲ γῆρας οὔ σε τείρει,
Σοφὲ, γηγενὴς, φίλυμνε,
Ἀπαθὴς, ἀναιμόσαρκε·
Σχεδὸν εἰ θεοῖς ὅμοιος.

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## VIII. *Young Old-Age.*

Φιλῶ γέροντα τερπνὸν,
Φιλῶ νέον χορευτάν.
Γέρων δ' ὅταν χορεύῃ,
Τρίχας γέρων μέν ἐστι,
Τὰς δὲ φρένας νεάζει.

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# IAMBICS,

## FROM THE GREEK DRAMATISTS.

[References to the authors are given below, according to Dindorf's Poet. Scen. Græc.]

1. Οὐ τοῖς ἀθύμοις ἡ τύχη ξυλλαμβάνει.
2. Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.
3. Οὐ γὰρ γελᾶσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι.
4. Ἐς ὄχλον ἔρπειν παρθένοισιν οὐ καλόν.
5. Ζηλωτὸς ὅστις εὐτύχησεν ἐς τέκνα.
6. Ὦ φίλταται γυναῖκες, ὡς ὑμᾶς βλέπω!
7. Ἄκων μ' ὑπὲρ γῆς Ἑλλάδος διώλεσεν.
8. Στήσομεν ἄρ' ἀμφὶ βωμὸν, ὦ πάτερ, χορούς;
9. Γυνὴ δὲ θῆλυ, κἀπὶ δακρύοις ἔφυ.
10. Ἥκω 'πὶ τόνδε στέφανον, ἀλλὰ πῶς λάβω;
11. Πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.
12. Κλύοιτ' ἂν ἤδη θεσμὸν, Ἀττικὸς λεώς.
13. Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων.
14. Πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.
15. Ἐσθλοῦ γὰρ ἀνδρὸς τοὺς πονοῦντας ὠφελεῖν.
16. Οὗτοι γυναικός ἐστιν ἰμείρειν μάχης.
17. Ἐγὼ πέφυκα γραμμάτων μὲν οὐκ ἴδρις.
18. Οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος.

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1. Soph., Fragm. ap. Stobæum, viii., 11.—2. Eurip. ap. Stobæum, iv., 11. —3. Medea, 797.—4. Orestes, 108.—5. Ibid., 542.—6. Iph. in Taur., 1056. —7. Iph. in Aul., 1457.—8. Ibid., 676.—9. Medea, 928.—10. Electra, 614. —11. Hippol., 1187.—12. Eumenides, 681.—13. Agamemnon, 1.—14. Ibid., 548.—15 Soph., Fragm. ap. Stob., iii., 14.—16. Agam., 940.—17. Eurip. Thes. ap. Athen.—18. Hecuba, 864.

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19. Βίου πονηροῦ θάνατος εὐκλεέστερος.
20. Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.
21. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
22. Ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
23. Ὦ παῖ, δακρύεις; αἰσθάνει κακῶν σέθεν;
24. Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῄζειν βίου.
25. Ἔκυρσας ὥστε τοξότης ἄκρος σκοποῦ.
26. Τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
27. Ἐν τοῖς κακοῖς χρὴ τοῖς φίλοισιν ὠφελεῖν.
28. Τοῖς γὰρ δικαίοις ἀντέχειν οὐ ῥᾴδιον.
29. Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα.
30. Ἑκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῷ.
31. Πένητα φεύγει πᾶς τις ἐκποδὼν φίλος.
32. Τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' ἐΐ
33. Ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα.
34. Ὦ νὺξ μέλαινα, χρυσέων ἄστρων τροφέ.
35. Ἡ γὰρ φύσις βέβαιος, οὐ τὰ χρήματα.
36. Θνητῶν γὰρ οὐδείς ἐστιν εὐδαίμων ἀνήρ.
37. Ἤδη δὲ τόνδε Θάνατον εἰσορῶ πέλας.
38. Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν.
39. Ἅπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ.
40. Τηλοῦ φίλοι ναίοντες οὐκ εἰσιν φίλοι.
41. Ἑρδοί τις ἦν ἕκαστος εἰδείη τέχνην.
42. Τοῖς πᾶσιν ἀνθρώποισιν κατθανεῖν μένει.

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19. Æsch., Ixion, ap. Stob.—20. Ajax, 550.—21. Electra, 1027.—22. Prom. Vinct., 626.—23. Troades, 744.—24. Ajax, 473.—25. Agam., 628.—26. Prom. Vinct., 966, 967.—27. Orestes, 666.—28. Soph. Aload. ap. Stob.—29. Aristoph. Plut., 15.—30. Agam., 953.—31. Medea, 561.—32. Œd. Tyr., 371.—33. Antigone, 92.—34. Eurip., Elect., 54.—35. Ibid., 941.—36. Medea, 1228.—37. Alcestis, 24.—38. Medea, 219.—39. Prom. Vinct., 35.—40. Proverb. vet.—41. Aristoph. Vespæ, 1431.—42. Eurip., Temenid. ap. Stob.

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# NOTES.

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# NOTES

ON THE

# EXTRACTS FROM XENOPHON.

☞ As the first six pages are translated, the notes on them consist chiefly of references to the Grammar. The student should be made to analyze every sentence thoroughly, and account for the form and syntax of every word.

☞ The references to the First and Second Books in Greek are made severally by the Roman numerals I. and II. Thus, I., 625, 2, means "First Greek Book, 625, 2;" II., 60, means "Second Greek Book, 60." The rules referred to by numbers (*e. g.*, Rule XXXIV., below) should always be looked out in the Second Book in Greek.

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*Paragraph* 1. *ἐξελαύνει*, compounded of *ἐξ*+*ἐλαύνω*. For *ἐλαύνω*, see I., 625, 2, and 649, 41.—*σταθμούς*, acc. of *measure*, II., 55; so, also, *παρασάγγας*.—*Βαβυλωνίας*, II., 60, (1), (*a*). Page 68

*Paragraph* 2. *ἐξέτασιν*, I., 342, 343.—*ποιεῖται* (*middle*), *makes for himself*, or *causes to be made* (II., 64, 2, 3).—*σταθμῷ*, dative (II., 58, 1, *a*).—*Ἑλλήνων*, genitive (II., 30).—*νύκτας*, acc. governed by *περί* (II., 61, 1, *c*). Notice the use of *δέ* as a connective, like our *but*.

*Paragraph* 3. *ἥξει* (fut. of *ἥκω*, I., 152, note *), and predicate of *βασιλεύς*.—What is the accent of the nominative of *στρατεύματι*? (I., 373, 1).—*μαχούμενος*, fut. part. of *μάχομαι* (I., 496, ☞), used to express *a purpose*, by Rule XXXIV. (II., 70).—*ἐδόκει* (imperfect of *δοκέω*, I., 636, 3), used impersonally (II., 6, ☞): *δοκεῖ*, *it seems good, it is thought*; *ἐδόκει*, *it seemed good, it was thought*.—*βασιλέα ἥξειν*, accus. with infin., after *it was thought*, by Rule LIII. (II., 105); and *μαχούμενον*, as predicate, agrees with *βασιλέα*.—*εἰς*, literally *toward*, is used with words of time, like our *on*.—*ἐπιοῦσαν* (participle of *ἔπειμι*), sing. acc., agreeing with *ἕω*.—*ἕω*, acc. of *ἕως*, Attic form of *ἠώς* (I., 347). On the use of *γάρ*, see II., 132.

*Paragraph* 1. *κέρως* (I., 331, 2), genitive by Rule XV. (II., 39, 2).—*ἡγεῖσθαι*, Rule XXX. (II., 66, 1).—*διέταξε*, 1 aor. act. of *διατάσσω*.—*τοὺς ἑαυτοῦ*, *those of himself* = *his own* (troops). 70

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Page 70 *Paragraph* 2. *ἅμα*, II., 58, 3.—*ἐπιούσῃ*, part. of *ἐπειμι* (*ἐπί*+*εἰμι*, I., 593).—*ἥκοντες αὐτόμολοι, deserters arriving = deserters* who arrived.—*Κύρῳ*, dative after *ἀπήγγελλον* (II., 42, 2).

*Paragraph* 3. *συνεκάλεσε*, 1 aor. act. of *συγκαλέω* (*σύν*+*καλέω*, I., 438).—*ποιοίμην, ποιοῖτο*, imperf. opt. with *ἄν*, Rule LVI. (II., 111).—*παρήνει*, imperf. of *παραινέω*.—*τοίαδε*, acc. pl. governed by *παρήνει*.

*Paragraph* 4. *ἀνθρώπων*, genitive of *supply*, Rule XII. (II., 36, *c*).—*ὑμᾶς εἶναι*, acc. with infin. after *νομίζω* (II., 105).—*πολλῶν βαρβάρων*, gen. pl. by Rule XV. (II., 39, 1).—*προσέλαβε*, 2 aor. act. of *προσλαμβάνω*.—*ἐλευθερίας*, genitive after *ἄξιοι* (II., 33).

72 *Paragraph* 1. *ὅπως* with the fut. indicative (*e. g., ἔσεσθε*), gives it an emphatic *imperative* force; *ὅρα, see*, or the like, being understood.—*ἧς*, genitive by *attraction* by Rule XLIX. (II., 100).—*κέκτησθε*, perf. of *κτάομαι*, with present meaning.

*Paragraph* 2. *ἑλοίμην*, 2 aor. mid. opt. of *αἱρέω* (I., 642, 1). Observe the use of *ἄν*, *I would choose*.—*ἀντὶ ὧν ἔχω πάντων*, attraction, Rule XLIX. (II., 100, *Rem.* 1), for *ἀντὶ πάντων τῶν ἃ ἔχω*.

*Paragraph* 3. *εἰδῆτε*, subjunctive of *οἶδα* (I., 604), after *ὅπως* (II., 90).—*οἷον*, I., 264.

*Paragraph* 4. *κρανῃ*, dative, Rule XXI. (II., 46).—*ἐπίασιν*, see I., 593, *Rem.*—*ἄν*, at the beginning of the sentence = *ἐάν, if* (I., 524, ☞).—*ἀνάσχησθε*, 2 aor. subj. mid. of *ἀνέχω* (I., 649, 46).—*ὄντας*, Rule XXXV. (II., 71).—Before *οἷους*, supply *ἐνθυμούμενος, when I consider*.—*ἡμῖν*, dative after *οἷους*, what kind *for us*.

*Paragraph* 5. *ἀνδρες, viri*, stands opposed to *ἀνθρώπους, homines*, in the preceding clause.—*ἀπελθεῖν*, 2 aor. infin. of *ἀπέρχομαι*.—*εἵλοντο*, 2 aor. mid. of *αἱρέω* (I., 642, 1).

74 *Paragraph* 2. *παρὼν*, pres. part. of *πάρειμι*.—*Κύρῳ*, dative after *πιστός*, Rule XVII. (II., 42, 3).—*ὑπισχνῇ*, after *ὅτι*, Rule LIV. (II., 106).—*διὰ τὸ εἶναι*, literally, *on account of the being = because you are*, Rule XXXII. (II., 68).

*Paragraph* 3. *ἄν*, I., 524, ☞.—*γένηται*, 2 aor. subj. after *ἄν* (= *ἐάν*), Rule XLVII. (II., 97, 3).—*μεμνῆσθαι*, perf. with present meaning (*μνάομαι, I recollect; μέμνημαι, I remember*), with *σέ* for subject (II., 105).—*μεμνῷο*, I., 518, *Rem.* 1; optative after *εἰ*, II., 97, 4.

*Paragraph* 4. *ἡμῖν*, II., 43.—*μέχρι οὗ*, II., 100, *Rem.* 1 (for *μέχρι ἐκείνου τοῦ τόπου οὗ*).—*τὰ πάντά*, &c., *all the parts*, governed by *σατραπεύουσιν*.

76 *Paragraph* 1. *νικήσωμεν*, 1 aor. subj. of *νικάω*, after *ἢν* (II., 97, 3).—*δῶ*, 2 aor. subj. of *δίδωμι*—*δέδοικα*, I., 607.—*οἷς*, II., 99.

*Paragraph* 3. *εἰσήεσαν*, imperf. 3d plur. (I., 593).—*τί σφισιν ἔσται*,

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*what shall be to them*=*what they shall have*, Rule XVIII. (II., 43).—*ἐὰν κρατήσωσιν*, II., 97, 3. Page 76

*Paragraph* 5. *αὐτῷ* (I., 252, *c*), dative by Rule XVII. (II., 42, 2).

*Paragraph* 1. *ἤρετο*, I., 649, 42.

*Paragraph* 2. *σοι*, dative by Rule XVII. (II., 42, 6.)—*μαχεῖσθαι*, fut. infin. with *ἀδελφόν*, accus. (II., 105). 78

*Paragraph* 3. *λήψομαι*, fut. of *λάμβανω* (I., 624, *b*, 2).

*Paragraph* 1. *ἄλλοι δὲ ἦσαν*, *there were besides*. *ἄλλος* often has this meaning in enumerations.—*ὧν*, genitive, II., 39, 2.—*τεταγμένοι*, I., 463. 80

*Paragraph* 2. *ἦσαν ἄρχοντες*, &c., *there were four commanders, generals and leaders, each of thirty myriads* (300,000); (*viz.*), *Abrocomas, Tissaphernes, Gobryas, Arbaces*.

*Paragraph* 3. *παρεγένοντο*, *were present* (2 aor. mid. of *παραγίγνομαι*).—*ὑστέρησε τῆς μάχης*, *he was too late for the battle*. The verb *ὑστέρησε* (*ὑστερέω*), implying comparison, governs *μάχης* in the genitive by Rule XV. (II., 39, 2).—*ἡμέρας*, accus. by Rule XXIX. (II., 55).

*Paragraph* 4. *ηὐτομόλησαν ἐκ τῶν πολεμίων*, they deserted *from among* the enemy: *παρὰ βασιλέως*, *from the king*.—*οἱ αὐτομολήσαντες*, *those who deserted* (=*the deserters*), I., 543, *c*. Observe the distinction between *ταῦτα*, *these things*, and *ταὐτὰ* = *τὰ αὐτά*, *the same things*.—*οἳ ὕστερον ἑλήφθησαν τῶν πολεμίων*, *those of the enemy who were taken afterwards*. Here *οἳ* (I., 255) is used partitively, and governs *πολεμίων* (by II., 31, *b*). The antecedent *οἱ* is omitted (see II., 100, *Rem* 1).—*ἑλήφθησαν*, 1 aor. pass. of *λαμβάνω*.

*Paragraph* 5. *συντεταγμένῳ τῷ στρατεύματι* (II., 46), *with his army in close order*.

*Paragraph* 1. *ᾤετο γὰρ*, &c., *for he thought the king would fight that day*. 81

*Paragraph* 2. *κατὰ μέσον τὸν σταθμόν*, *half way on the day's march*.—*τὸ εὖρος*, &c., *in width five fathoms*.—*μὲν . . . . . δὲ*, I., 153, *c*; also II., 159.

*Paragraph* 3. *παρετέτατο* (pluperf. pass. of *παρατείνω*), *the* ditch *extended*, &c.; literally, *had been drawn or cut through*, hence *extended*, the perfect tense, in this last meaning, having the force of the imperfect.—*ἐπὶ δώδεκα παρασ.*, *for twelve parasangs*; *ἐπὶ*, with numerals, is thus used in the sense of *for*, or *up to*.

*Paragraph* 4. *ἔνθα δή*, *there*, *by the way*. Observe this use of *δή*.

*Paragraph* 5. *ἰσχυρῶς*, *very*.—*διαλείπουσιν*, &c., *they are distant* each from the other four parasangs. Explain *ἑκάστη* with plural verb, by II., 4, *Rem*. 1.—*ἔπεισιν*, *are over them* (*ἔπειμι*).

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Page 81 *Paragraph* 6. Παρὰ τὸν ποταμόν, &c., *by the side of the river there is a pass.*—ἔστι τὸ εὖρος, &c., *it is in width about twenty feet* (II., 59, 3).

82 *Paragraph* 1. μεταξύ, as preposition, governs the genitive.

*Paragraph* 2. ποιεῖ ἀντὶ ἐρύματος, *makes for an outwork* (*i. e.*, *had* made it. For this present tense, and also that in πυνθάνεται, we should use a pluperfect in English).—ἐπειδή, &c., *when he hears that Cyrus is advancing.* On the participial construction, see II., 71.

*Paragraph* 3. ἐγένοντο εἴσω, &c., *they came within the ditch.*—Ταύτην δή, &c., *this pass*, then, *Cyrus and his army passed* along.

*Paragraph* 4. ἐμαχέσατο, I., 618, 7.—φανερά, *apparent.*—ἦσαν, plur., II., 4, ☞.—μὲν οὖν, *on this account, then.*—ἡμέρᾳ, II., 48.

*Paragraph* 5. Silanus, the Ambracian, was the chief soothsayer in the Greek army.—Σιλᾶνὸν καλέσας, ἔδωκεν, &c. (I., 586, 1), *he called Silanus, and gave him* (I., 543, a) 3000 *darics.*—τῇ ἐνδεκάτῃ, &c., understand ἡμέρᾳ.—πρότερον, *previously.*—θυόμενος, *sacrificing for omens.*—Observe the two uses of ὅτι in § 18: ὅτι τῇ . . . . . εἶπεν, *because* he had said; but ὅτι, before βασιλεὺς, is not to be translated at all, and what follows is quoted in direct narration. The whole passage reads, *because, on the eleventh day previously from that day, when sacrificing, he had said to him,* "the king will not fight for ten days."

83 *Paragraph* 1. ἀληθεύσῃς, I., 524.—οὐκ ἄρα ἔτι, &c., *he will fight no more at all, unless he fights* (εἰ . . οὐ, if he shall not fight) *during these days.*

*Paragraph* 2. παρῆλθον, 2 aor. of παρέρχομαι, *were passed* (= had elapsed).

*Paragraph* 3. ἐπὶ τῇ τάφρῳ, *at the trench.*—ἐκώλυε διαβαίνειν, *hindered from crossing*, II., 66, 1.—ἀπέγνωκε (ἀπογιγνώσκω, I., 631, 3), &c., *he gave up the idea of fighting.*—ἐπεὶ δὲ, *but when.*—ἔδοξε καὶ Κύρῳ καὶ, &c., *both Cyrus and the rest thought* (literally, *it appeared to both Cyrus and the rest*) *that he* (*i. e.*, the king) *had given over the idea of fighting.*—ὥστε, II., 90, *Rem.* 4, ☞.

*Paragraph* 4. καθῆστο, I., 606, *Rem.*—ἐν τάξει, *in military order.*—πρὸ αὐτοῦ (literally, *before himself*), *in front of him.*—τὸ πολὺ, &c., *the majority were marching in disorder.*—τῶν ὅπλων, &c., they *were carrying many of the soldiers' arms* (literally, the *arms for the soldiers*) *on wagons and beasts of burden.*—αὐτῷ, *for him*, dative of *disadvantage.*

84 *Paragraph* 1. ἦν ἀμφὶ, &c., *it was about full market-time* (*i. e.*, between 9 and 12 o'clock, at which time the ἀγορά was most

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crowded).—*σταθμὸς, the halting-place.*—*ἔμελλε καταλύειν, he was intending to halt* (literally, to *unyoke, loosen*).—*προφαίνεται,* Page 84
*appears in front.*—*ἀνὰ κράτος, at full speed* (II., 59, 1).—*ἱδροῦντι τῷ ἵππῳ, with his horse in a foam* (dative by II., 46).—*ἐνετύγχανεν, fell in with* (governs dative by II., 42, 5).—*ἐβόα καὶ,* &c., *he hallooed, both in Barbaric* (*i. e.*, Persian) *and in Greek.*—*παρεσκεύασται,* perf. pass. *παρασκευάζω.*—*ὡς εἰς μάχην, as for battle.*—*καὶ ἤδη τε ἦν,* &c., *and now it was just about,* &c.—*ἀνὴρ Πέρσης,* &c., *a Persian, one of Cyrus's confidential men.* On *ὅτι,* see note to paragraph 5, p. 82.

*Paragraph* 2. *ἐγένετο, arose.*—*ἐπιπεσοῦνται, they will fall on* (I., 630, 2).—*αὐτίκα γὰρ,* &c., *for, at once, the Greeks, and all, in fact, supposed that he* (*i. e.*, *βασιλέα*) *would* (literally, *will*) *fall on them when in disarray.*

*Paragraph* 1. *κατεπήδησεν,* &c., I., 153, *a.*—*ἐνέδυ, put on* (I., 612).—*ἀνέβη,* I., 612, 614.—*ἀναβὰς* (I, 543, *a*).—*ἐξοπλίζεσθαι,* 85
*to arm themselves fully.*—*καθίστανται* (I., 573); plur. with *ἑκάστος* (II., 4, *Rem.* 1).—*παρήγγελλον, imperfect* tense, while the other verbs, *ἐνέδυ, ἔλαβε,* are aorists; the former denoting an action *repeated* (he *commanded* all he met), the latter *momentary* actions.—*εἰς τὴν ἑαυτοῦ τάξιν ἕκαστος, each in his own company.*

*Paragraph* 2. *τὰ δεξιὰ* (supply *μέρη*) *τοῦ κέρατος, the right wing.*—*πρὸς, near.*—Κλεάρχῳ *ἐχόμενος, next to Clearchus* (literally, *keeping himself to* Clearchus).—*ἔνθα δὴ, there, then.*—*μετὰ τοῦτον, after him.*

*Paragraph* 3. *ἔστησαν, were posted* (I., 587).—*βαρβαρικοῦ,* supply *στρατεύματος.*—*τὸ ἄλλο βαρβαρικόν, the rest of the barbaric force.*

*Paragraph* 1. *ὅσον,* used adverbially, *up to,* or *as many as six hundred.*—*ψιλὴν, bare, i. e.*, without a helmet.—*εἰς τὴν μάχην* 86
*καθίστατο, posted himself for the fight.*

*Paragraph* 2. *ψιλαῖς ταῖς κεφαλαῖς, with their heads bare* (dative of *manner*).—*διακινδυνεύειν, expose themselves.*

*Paragraph* 3. *οἱ δ' ἵπποι,* &c., *all the horses, too, in Cyrus's army.*—*εἶχον δὲ καὶ,* &c., *and, besides, the riders had Greek sabres.*

*Paragraph* 4. *ἤδη, already.*—*δείλη ἐγίγνετο, it was becoming dusk.*—*ἐφάνη, was visible,* 2 aor. pass. of *φαίνω.*—*μελανία τις,* a *kind of blackness.*—*ἐπὶ πολύ, to a great extent.*—*χρόνῳ δὲ οὐ συχνῷ, in no long time.*

*Paragraph* 5. *ὅτε ἐγγύτερον,* &c., *when they came nearer, the glitter of brass began to shine out* (literally, *a certain brass began to gleam*). Notice the force of the imperfect tense in *ἤστραπτε, began to gleam.* So *καταφανεῖς ἐγίγνοντο, began to be visible.*



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Page 87 *Paragraph* 1. ἱππεῖς λευκοθώρακες, *cavalry in white corselets* (supposed to have been *linen* corselets).—τούτων, genitive by II., 39, 2.—ἐχόμενοι . . . . . ὁπλιτῶν, *next to the men-at-arms*: ἐχόμενοι, literally, *holding themselves to, keeping by*; hence *next to*: it governs the genitive by II., 31, *e.*—γερροφόροι, *buckler-men*; those who bore the γέρρον, a light buckler of wicker-work.—σὺν ποδήρεσι, &c., *with wooden shields down to their feet.*—οὗτοι ἐν πλαισίῳ, &c., *these marched in solid column*; literally, *in an oblong, full of men.* The πλαίσιον was an arrangement of troops in the form of a parallelogram.—κατὰ ἔθνη, *by nations* (II., 60, 2).—ἕκαστον τὸ ἔθνος, *each nation separately.*—ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται, *and there were others, horsemen; others, bowmen*; *i. e., there were, besides, cavalry and archers.*

*Paragraph* 2. πρὸ, *in front of.*—ἅρματα (supply ἐπορεύετο), &c., *chariots moved, at a considerable distance from each other*: συχνόν is used adverbially, qualifying διαλείποντα.—εἶχον δρέπανα, &c, *the chariots had scythes inclined obliquely* (εἰς πλάγιον) *from their axles.*—ἀποτεταμένα, perf. part. of ἀποτείνω (I., 492, 3).—εἰς γῆν ἔβλεπον, *pointed toward the ground* (literally, *looked earthwards*).—ὡς διακόπτειν, II., 90, *Rem.* 4.—ὁτῳ (I., 257), *whomsoever.*—ἐντυγχάνοιεν, *they fell in with*; optative by Rule LII. (II., 104).

*Paragraph* 3. ἐλῶσι, I., 496.—ἡ γνώμη, &c., *the object* (*i. e.*, of the scythe-chariots) *is to cut through the ranks*; ὡς διακόψοντα, fut. part. with ὡς, to express purpose, Rule XXXIV. (II., 70, *Rem.*). So with ἐλῶντα.

*Paragraph* 4. ἐψεύσθη, I., 455, *a.*—καλέσας παρεκελεύετο, *he called* and *exhorted* (I., 543, *a*).

88 *Paragraph* 1. ἡσυχῇ, *quietly.*—ἐν ἴσῳ, *at an even step* (supply βήματι).—σιγῇ, *silently*, or *in silence.*—ὡς ἀνυστὸν, *as much as possible*; and so the whole phrase σιγῇ ὡς ἀνυστόν means *as silently as possible.*—προσῄεσαν (I., 593).—ὃ μέντοι Κῦρος εἶπεν, *but, as to what Cyrus said, when he called and enjoined*, &c., . . . . *in this point he was mistaken.*

*Paragraph* 2. ἐν τούτῳ (*sc.* καιρῷ), *at this juncture.*—παρήλαυνε, *rode by.*—κατὰ μέσον, *against the centre.*—τὸ, *that of.*—ἂν, II., 95, 1.—νικῶμεν, II., 97, 1.—πάνθ' ἡμῖν πεποίηται, *our work is done* (literally, all things have been done by us).—ὅτι ἐκεῖ . . . εἴη, optative by Rule LIV. (II., 106).—κἂν = καὶ ἄν.

*Paragraph* 3. τὸ μέσον στῖφος, *the central band* (or *dense mass*) — Κύρου, *from Cyrus* (II., 32, *a*).—ἔξω ὄντα (II., 71) βασιλέα, *of the king's being beyond.* This last clause is accusative, governed by ἀκούει, which governs also Κύρου in the genitive.—πλήθει, *in number*

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(dative by Rule XXI.).—*περιῆν, excelled.*—*μέσον τὸ*, &c., . . *ἦν,* Page *while occupying his own centre, he was beyond Cyrus's left wing.* 88 —*ὥστε . . ἦν*, II., 90, ☞.

*Paragraph* 4. *μὴ κυκλωθείη* (opt., 1 aor. pass.), *lest he should be encircled.*—*αὐτῷ ἐμελεν . . . ἔχοι* (II., 90), *it was his care that* everything *should go well.*—*ἀλλ' ὅμως, but, nevertheless.*—*ἀποσπάσαι, to withdraw.*

*Paragraph* 1. *μέλοι*, II., 114, 2.

*Paragraph* 2. *προῄει, was advancing.*—'Ελληνικὸν (*sc. στράτευμα*).—*ἐν τῷ αὐτῷ* (*sc. τόπῳ*), *on the same ground.*—*συνετάττετο, was formed in order.*—*ἔτι, still.* 89

*Paragraph* 3. *οὐ πάνυ, at no great distance.*—*πρός, in front of* (II., 61, 5).—*κατεθεᾶτο ἑκατέρωσε, kept looking up and down.*

*Paragraph* 4. *ὑπήλασεν, rode up; ὑπὸ* giving the verb *ἐλαύνω* the idea of approach.—*ὡς συναντῆσαι, so as to meet* (him).—*παραγγέλλοι*, Rule LVI. (II., 111).—*ἐπιστήσας* (*sc. τὸν ἵππον*) *εἶπε, stopped his horse and spoke.*—*λέγειν . . . καλά, bade him say to all that the omens were good.*—*σφάγια καλά, victims propitious.*

*Paragraph* 5. *λέγων, while saying.*—*θορύβου* (II., 32, *a*), *a murmur.* Observe the direct interrogation in *τίς ἦν ὁ θόρυβος, what was the murmur?* and the indirect in *ἤρετο, τίς ὁ θόρυβος εἴη* (II., 110, 111), *he asked what that murmur was.*

*Paragraph* 1. *τὸ σύνθημα, the word, the countersign.* The *σύνθημα* was passed along the ranks, just before the battle, first 90 from the general down to the lowest ranks, and then back again. This explains *δεύτερον ἤδη, already the second time.* Observe the use of *ὅτι* to introduce the quoted words.

*Paragraph* 2. *καὶ ὅς, and he.*—*ὁ δ' ἀπεκρίνατο, ὅτι*, &c., *but the other answered,* "Zeus the Saviour, and victory."

*Paragraph* 3. *ἀλλὰ δέχομαι . . . ἔστω, well, then* (II., 119, 1), *I receive it also; and this let it be.*

*Paragraph* 4. *στάδια*, Rule XXIX.—*διειχέτην, were apart.*—*τώ*, II., 9, *Rem.* 3.—*ἐπαιάνιζον, began to sing the pæan.*—*πολεμίοις*, dative after *ἀντίοι.*

*Paragraph* 5. *ὡς πορευομένων* (*sc. αὐτῶν*), *as they were marching.*—*ἐξεκύμαινε, fluctuated, i. e.*, moved like a wave (*κῦμα*).—*τι τῆς φάλαγγος* (II., 31, *b*), *part of the phalanx.*—*τὸ ἐπιλειπόμενον* (*sc. μέρος*), &c., *the part left behind began to run with speed.*—*θεῖν*, from *θέω* (I., 420).—*δρόμῳ*, Rule XXI.—*οἱονπερ . . . ἐλελίζουσι, just as they shout ἐλελεῦ to Enyalius* (a name of Mars). The *ἐλελεῦ* (or *ἀλαλά*) was a Greek war-cry.—*καὶ πάντες δὲ ἔθεον, and all, besides, began to run.*

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Page 90 *Paragraph* 6. *ταῖς ἀσπίσι, with their shields* (Rule XXI.).—*ἐποίουν, they caused.*

91 *Paragraph* 1. *ὡς, that.—καί, also.—ποιοῦντες, in order to cause;* present participle used to express purpose.

*Paragraph* 2. *πρὶν τόξευμα ἐξικνεῖσθαι, before an arrow reaches them* (*i. e.*, before they are within bow-shot). *πρίν* is followed by the infinitive.

*Paragraph* 3. *κατὰ κράτος, with all their might.—μὴ θεῖν δρόμῳ, not to run at speed.—εἶποντο,* I., 427, 11.—*καὶ ἐνταῦθα δὴ, and there, then.*

*Paragraph* 4. *κενὰ ἡνιόχων, without their charioteers* (literally, *empty of* charioteers).—*τὰ μὲν . . . Ἑλλήνων, some through the enemy themselves; others, also, through the Greeks.*

*Paragraph* 5. *ἐπεὶ προΐδοιεν* (Rule XLV.), *whenever they saw them in front* (or *coming*).—*διίσταντο, they separated.—ἔστιν ὅστις, κατελήφθη, some one* (II., 99, *Rem.* 3) *was caught* (or *overthrown*).—*ἐκπλαγείς* (2 aor. pass. part. of *ἐκπλήσσω*), *being struck with terror.—παθεῖν,* I., 631, 8.—*οὐδὲν . . . ἔφασαν, they said that this man suffered nothing* (was not hurt).—*ἄλλος οὐδείς, no one else.—πλὴν . . . . . ἐλέγετο, except that some one was reported to have been shot with an arrow on the left wing.*

*Paragraph* 6. *τὸ καθ' αὑτούς, that* (part of the enemy) *opposed to themselves.—οὐδ' ὡς ἐξήχθη διώκειν, but not even thus was he induced* (led away) *to pursue.*

92 *Paragraph* 1. *συνεσπειραμένην* (*συσπειράω*), *drawn up in close order.—τάξιν, his line.—ἐπεμελεῖτο, he watched carefully.—ᾔδει . . . . στρατεύματος, he knew that he* (*i. e.*, the king) *occupied the centre of his army* (literally, by an Attic idiom, *he knew* him *that he* occupied, &c.).—*ἔχοι,* II., 106. [This, § 21, affords excellent illustrations of the use of the participles, and also of *ἀλλά* and *ὅτι*. The pupil should be drilled on every word, and on the connexions of every clause.]

*Paragraph* 2. *νομίζουσιν . . . εἶναι, they think they are thus in safety* (Rule XXXI., *Rem.* 2).—*παραγγεῖλαί τι ἐχρῃζεν, he needed to give some order.—ἂν αἰσθάνεσθαι, would* (in such case) *hear it. ἄν* gives the infinitive the same force it would give to a finite verb in the same place.—*καὶ πάντες δ',* &c., *and, in fact, all the barbarian generals lead* (their troops), *occupying* (themselves) *the centre of their men, under the opinion both* (*καί*) *that thus they are in the safest place when their strength is on either side, and also* (*καί*) *that, if they need to give an order, the army can learn it in half the time.*

*Paragraph* 3. *δὴ τότε, accordingly, at that time.—ὅμως ἔξω ἐγένετο, was yet beyond.*

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*Paragraph* 4. *ἐκ τοῦ ἀντίου, from the opposite side.*—*τοῖς . . . ἐμπροσθεν, with his own troops, that were in front of him.*— *τεταγμένοις*, dative by Rule XVII., 6.—*ἐπέκαμπτεν, he wheeled around.*—*ὡς εἰς κύκλωσιν, as if for a surrounding* (*i. e.*, with the purpose of surrounding them). Page 92

*Paragraph* 5. *ὄπισθεν γενόμενος, getting in their rear.*—*κατακόψει, he will cut off.*

*Paragraph* 1. *ἐδεισε*, I., 607.—*ἐμβαλών* (2 aor. part. of *ἐμβάλλω*), *making a charge.*—*ἀποκτεῖναι . . . Ἀρταγέρσην, he is said, himself, with his own hand, to have killed Artagerses.*—*χειρὶ*, Rule XXI.—*ἐλαύνει ἀντίος, rides up against* (the king). 93

*Paragraph* 2. *ὡς ἡ τροπὴ ἐγένετο, as soon as the rout happened.*—*εἰς τὸ διώκειν* (Rule XXXII.), *for the pursuit.*—*σχεδὸν . . . καλούμενοι, chiefly those called his "table-companions."*—*κατελείφθησαν*, I., 452.—*καί, even.*—*πλὴν πάνυ ὀλίγοι, only a very few.*

*Paragraph* 3. *τὸ ἀμφὶ βασιλέα στῖφος, the body about the king* (*i. e.*, the king's body-guard).—*οὐκ ἠνέσχετο* (*ἀνέχω*), *he could not restrain himself.*—*ἐτο, rushed* (literally, *sent himself*, imperf. mid. of *ἵημι*, I., 591).—*ἰᾶσθαι . . . φησι, says that he himself cured the king's wound* (Rule XXXI., *Rem.* 2).

*Paragraph* 4. *ὑπὸ τὸν ὀφθαλμόν, under the eye.*

*Paragraph* 1. *ὑπὲρ ἑκατέρου, for either side.*—*ἀπέθανον*, I., 631, 6.—*παρ' ἐκείνῳ, beside him.*—*ἔκειντο* (I., 605) *ἐπ' αὐτῷ, lay dead upon him.*—*παίοντα δ' αὐτὸν*, &c., *but some one lances him while striking* (*the king*), &c.—*παλτῷ*, Rule XXI.—*καὶ ἐνταῦθα . . . ἑκατέρου, and there fighting, both the king and Cyrus, and those with them, for each.* Here, and in the whole passage, is a continued apposition of nominatives, viz., *μαχόμενοι, βασιλεύς, Κῦρος, οἱ*, with *ὁπόσοι*, &c. Some say that *μαχόμενοι, βασιλεὺς, Κῦρος*, and *οἱ* are nominatives absolute; but there is no need of resorting to this construction. 94

*Paragraph* 2. *περιπεσεῖν* (I., 630, 2) *αὐτῷ, to have cast himself upon him.*—*πεπτωκότα* (perf. part. of *πίπτω*) *εἶδε Κῦρον, saw Cyrus fallen.*

*Paragraph* 3. *ἐπισφάξαι αὐτὸν Κύρῳ, to kill him upon Cyrus.*—*ἑαυτὸν ἐπεσφάξατο, he killed himself.* The reflexive pronoun prefixed to the middle verb strengthens its force.—*ἐφόρει, he wore.*—*τἄλλα, and such other* (ornaments).—*καὶ οἱ μὲν*, &c., *and some say that the king ordered a man*, &c.; *οἱ δὲ . . but others, that he drew his cimeter and killed himself* (*on Cyrus*).—*χρυσοῦν, a golden one* (*i. e.*, cimeter).

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Page 95 CHAPTER IX. *Paragraph* 1. *μετὰ Κῦρον . . . ἐγένετο, was born after the ancient Cyrus.—τῶν . . . βασιλικώτατος, most princely of those born* (or *that have lived*) *since the ancient Cyrus.—γενομένων* Rule VII., (*a*).—*Κύρου . . . γενέσθαι, he appears to have been intimate with Cyrus* (literally, *to have been in experience of Cyrus*).—*ὡς . . . ὁμολογεῖται, as is acknowledged* by all.—*δοκούντων, of those who appear.*

*Paragraph* 2. *ἔτι παῖς ὤν, while yet a child* (literally, *yet being a child*).—*πάντων πάντα*, &c., I., 214, *a*, *b*.—*πρῶτον μὲν γάρ, for, in the first place.* The second member, *ἐπεὶ δὲ, but* (secondly) *when*, appears in § 6.

*Paragraph* 3. *οἱ Περσῶν παῖδες*, &c., I., 145, *c*, and 146.—*καταμάθοι* (I., 624, *b*, 4) *ἄν τις, one could learn.—οὐκ ἐστιν ἰδεῖν, it is not possible to see.*

96 *Paragraph* 1. *τοὺς τιμωμένους, those that are honoured.—εὐθὺς παῖδες ὄντες, while yet boys* (literally, *immediately, being children*).—*ἄρχειν*, Rule XXX.

*Paragraph* 2. *ἡλικιωτῶν* (Rule VII., *a*), *of his equals in age.—πρεσβυτέροις* (Rule XVII., 7), *his seniors.—καί . . . μᾶλλον, even more than those inferior to him did.—ἵπποις* (Rule XXI., ☞) *ἄριστα ἐχρῆτο* (I., 423), *he managed horses excellently.—μελετηρότατον, very studious of.—ἔκρινον, men judged him.—ἔπειτα δέ, besides, also.*

*Paragraph* 3. *τῇ ἡλικίᾳ ἔπρεπε, was in the flower of his age* (full grown).—*πρὸς τὰ θηρία, as to wild beasts* (*i. e.*, in hunting).

*Paragraph* 4. *ἄρκτον ποτὲ ἐπιφερομένην*, &c., *he did not fear a she-bear that rushed upon him once.—ἔτρεσεν* (*τρέω*, I., 418, 1).—*συμπεσὼν* (*σύν*+*πίπτω*, I., 630, 2), *closing with her.—κατεσπάσθη* (1 aor. pass. *κατασπάω*), *he was torn down.—ἀπό, from.—τὰ μὲν ἔπαθεν, some things, on the one hand, he suffered* (*i. e.*, he received some wounds).—*ὧν καὶ, of which* (I., 255), *in fact.—φανερὰς, apparent.—τέλος, at last* (used adverbially).—*κατέκανε, he slew* (2 aor. of *κατακαίνω*, the same in meaning as *κατακτείνω*).—*τὸν πρῶτον . . ἐποίησε, the man who first aided him he caused to be esteemed happy by many* (*i. e.*, by giving him presents).—*τὸν βοηθήσαντα*, I., 543, *c*.

97 *Paragraph* 2. *πᾶσι καθήκει*, &c., it *behooves* all (*i. e., it is the duty of all*) to *assemble in the plain of Castolus.* Observe *εἰς* with *πεδίον* in *accus.*, indicating motion *towards* (they must go *into* the plain in order to assemble there).—*ἀπεδείχθη* (*ἀποδείκνυμι*), *he was appointed.—οἷς, whom.—περὶ πλείστου ἐποιεῖτο* (literally, *he made it of the most*), *he deemed it of the first importance.—εἰ τῳ ὑπόσχοιτο* (115, *Rem.* 1), *if he promised to any one. τῳ* (enclit.), dative

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of τὶς (I., 256, *b*). *ὑπόσχοιτο*, 2 aor. opt. of *ὑπισχνέομαι*.—*ἐπέ-* Page
*δειξεν αὐτόν* (I., 235, *Rem.* 2), *he evinced* (literally, *showed him-* 97
*self*).—*εἰ σπείσαιτο*, aor. opt. of *σπένδω* (I., 649, 89), *if he made a treaty*.—*συνθοῖτο*, I., 577, *Rem.* 2.

*Paragraph* 3. *αἱ πόλεις ἐπιτρεπόμεναι* (*mid.*), *the cities that committed themselves to his control*.—*σπεισαμένου Κύρου* (Rule LV.), *when Cyrus had made a treaty*.—*ἐπίστευέ τις*, &c., *any enemy was confident that he should suffer nothing contrary to the treaty*.—*καὶ γὰρ οὖν, and therefore, in fact*.

*Paragraph* 4. *Τισσαφέρνει*, Rule XVII., 6.—*ἑκοῦσαι, willingly* (literally, *willing*).—*εἵλοντο*, I., 642, 1, *chose*.—*ἀντὶ, instead of*.—*πλὴν Μιλησίων, except the Milesians*.—*οὐκ ἤθελε, he was unwilling*.—*προέσθαι, to give up* (2 aor. mid. of *προΐημι, πρό*+*ἵημι*, I., 591).

*Paragraph* 1. *τοιγαροῦν, therefore, in fact*.

*Paragraph* 2. *ἔργῳ, by deed*.—*ὅτι . . . προοῖτο* (Rule LIV.), 98
*that he would never abandon a friend*.—*προοῖτο*, 2 aor. mid. opt. of *προΐημι*.—*ἐγένετο, he became*.—*κάκιον ἔπραξαν, they fared worse. κακῶς πράσσειν = to do badly* (*i. e.*, for one's self); *κακῶς ποιεῖν, to do harm* (to another).—*καὶ γάρ, for, both*.—*ἔργῳ . . . . ἔλεγεν, he showed both* (*καί*) *by word and deed* (literally, *he both showed by deed, and also said*).—*ἐπεὶ ἅπαξ, when once*.—*οὐδ' εἰ . . . . πράξειαν* (I., 517, *Rem.* 1), *not even if they should become still fewer in number, and be still more unfortunate*.

*Paragraph* 3. *τι* and *αὐτόν*, Rule XXVII., 2.—*φανερὸς ἦν . . πειρώμενος, he was evident*(ly) *trying to surpass them* (for *it was evident* that he tried, &c., Rule XXXV., *Rem.* 3).—*εἴ τις*, &c., *if any one did him any good*, &c.—*τινες, some persons*.—*ἐξέφερον, reported*.—*εὔχετο . . . . . νικῴη* (I., 558), *he prayed that he might live long enough to outdo* (literally, *live so long a time until he might outdo*).—*καὶ . . καὶ, both . . and. τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας* (see note on paragraph 2) *ἀλεξώμεθα, let us repay both those who do us good and those who do us evil*.—*ὡς εὔχοιτο* (Rule LIV.), *how* (or *that*) *he prayed*.—*νικῴη . . ἀλεξόμενος, outdo* (in) *repaying*. Observe the use of the participle in the nominative.

*Paragraph* 4. *πλεῖστοι, most persons*.—*προέσθαι, to give up* (*προΐημι*).—*πλεῖστοι δή, most persons by far*.—*ἑνί γε . . . ἡμῶν, the only individual man, at least of our times*.

*Paragraph* 5. *οὐδὲ τοῦτ'*, &c., II., 85, 1.—*οὐκ εἴα καταγελᾶν, he did not allow to scorn* (his authority).—*ἀφαιδέστατα πάντων, most unsparingly of all men*.—*ἦν ἰδεῖν, it was* (possible) *to see = one might see*.

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Page 99 *Paragraph* 1. *παρὰ, along.*—*χειρῶν* (Rule XIII. *στερουμένους, deprived of* (their) *hands.*—*ἐγένετο, it became possible.*—*μηδὲν ἀδικοῦντι, if he committed no offence* (literally, *doing injustice in no respect*).—*ὅποι*, I., 288, *a.*—*ἐπορεύετο, ἔχων ὅ,τι προχωροίη, he journeyed, taking* (with him) *whatever he pleased* (literally, *whatever might be convenient*).—*οὐ μὲν δὴ οὐδὲ*, &c., *nor, moreover, least of all, could any one say*, &c.—*ἀρχῇ, province.*

*Paragraph* 2. *ἀγαθοὺς, brave.*—*ὡμολόγητο*, pluperf. for imperf.—*τούτους ἄρχοντας ἐποίει, these he made archons.*—*ἧς*, Rule XLIX.—*χώρας*, Rule XLIX., *Rem.* 1.—*ἄλλῃ, otherwise.* Observe the relation of *καί* and *ἔπειτα δε καὶ, both . . . and also besides.*

*Paragraph* 3. *ἠξίου, he deemed it right.*—*πολλὴ ἦν ἀφθονία αὐτῷ*, &c., *there was, to him, great abundance of men willing to incur danger.*—*ᾤετο Κῦρον αἰσθήσεσθαι, he thought that Cyrus would hear of it* (literally, *will* hear of it). Observe this use of the future infinitive with accusative. It often occurs.

100 *Paragraph* 1. *ὥστε* (Rule XLIV., *Rem.* 4), *φαίνεσθαι . . ἀξιοῦν, so that he appeared to think it right that*, &c.—*τοιγαροῦν, in consequence.*

*Paragraph* 2. *εἰς, in regard to.*—*ἀνερὸς ἐγένετο . . βουλόμενος, he was evident*(ly) *desirous* (see note to p. 98, paragraph 3).—*περὶ παντὸς ἐποιεῖτο, he deemed it all-important* (see p. 97, paragraph 2).—*τῶν, than those* (Rule XV., 1).—*ἐκ τοῦ ἀδίκου, from injustice.*—*γε μὴν, especially.*

*Paragraph* 3. *ἄλλα πολλὰ, many other things.*—*αὐτῷ, for him.*—*ἔπλευσαν, sailed over* (the sea).—*ἔγνωσαν . . . κέρδος, they knew that to obey well was more profitable than their monthly pay* (literally, *pay by the month*).—*καὶ γὰρ οὖν, and hence, therefore.*—*ἐπεί, because.*

*Paragraph* 4. *αὐτῷ . . . . ὑπηρέτησα, I served him when he assigned* (me a duty).—*εἴασε, allowed, let go.*—*οὐδενὶ τὴν προθυμίαν, no man's alacrity.*—*παντὸς ἔργου, at* (literally, *of*) *every task.*—Κύρῳ, Rule XVIII.—*ἀλλὰ μὴν, but, moreover.*

101 *Paragraph* 1. *ἐλέχθησαν γενέσθαι, were said to be to Cyrus; i. e.*, Cyrus was said to have them.

*Paragraph* 2. *δεινόν, vigilant, sharp.*—*ἐκ τοῦ δικαίου, with justice* literally, *from what was just*).—*ἧς ἦρχε χώρας, the province of which he was ruler* (Rule XLIX., *Rem.* 1).—*οὐδένα οὐδὲν* (Rule XXVII., 3) *ἀφείλετο, he took away nothing from any one.*—*ἐκτῶντο, they acquired wealth* (*κτάομαι*).—*ὃ ἐπέπᾶτό τις, what any man possessed* (*πέπαμαι, I possess*, from *πάομαι, I acquire*). Notice Κῦρον, accus., governed by *ἐκρυπτεν.*—*φθονῶν ἐφαίνετο, he evidently envied* (literally, *he was evident envying* (Rule XXXV., *Rem.* 3).—*τοῖς πλουτοῦσιν* (Rule XVII.,

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3), *those getting rich.*—*εἰ ὁρῴη* (I., 558) . . *ἂν ἀφείλετο*, Rule XLVII., *Rem.* Page 101

*Paragraph* 3. *ἔκρινεν . . . συνεργούς, he judged them to be fit co-operators.*—*ὅ,τι τυγχάνοι βουλόμενος, whatever he happened* (to be) *desirous.*—*πρὸς πάντων, by all.*—*κράτιστος θεραπεύειν, most excellent in serving.*—*φίλους γε μὴν ὅσους ποιήσαιτο, what friends, moreover, he made* (optative used because it is an *indefinite* assertion. So with *γνοίη* and *κρίνειε*).

*Paragraph* 4. *τούτου ἕνεκα, on account of this = for this reason.*—*ᾤετο δεῖσθαι* (Rule XXXI., *Rem.* 2), *he thought he needed.*—*ὡς ἔχοι*, Rule XLIV.—*τούτου, this* (governed by *ἐπιθυμοῦντα*, Rule VIII., *c*).

*Paragraph* 1. *συνεργὸς . . . ἐπιθυμοῦντα, he endeavoured to be the best co-operator in* (obtaining) *whatever he saw that each man desired.*—*τούτου ὅτου* (I., 257), literally, *of this, whatever*, &c.—*καὶ γὰρ αὐτὸ τοῦτο, and* (*no wonder*, II., 132, 1) *because, for the very same reason. αὐτὸ τοῦτο*, accus. governed by *διά* understood.—*οὑπερ ἕνεκα, on account of which.*—*καὶ αὐτός, he himself also.* 102

*Paragraph* 2. *εἷς γε ὢν ἀνήρ, considering, at least, that he was but one man* (literally, *being, at least, one man*).—*πάντων*, governed by *μάλιστα*, Rule VII.—*πρὸς . . . ἐσκόπει, he had regard to the dispositions of each.*—*ὅτου, whatsoever*, governed by *δεόμενον*, Rule XII., *c.*—*ὁρῴη* (*ὁράω*), I., 558; opt. by Rule LII.

*Paragraph* 3. *ἔπεμπον, they sent.*—*ὡς εἰς καλλωπισμόν, as* (*for*) *mere embellishment.*—*τὸ ἑαυτοῦ σῶμα, his own person.*—*τουτοῖς πᾶσι*, Rule XXI.—*καλῶς κεκοσμηνένους, richly adorned.*—*ὅσα, whatever* (things).—*κόσμον* (in opposition with *ὅσα*), *as dress.*—*πέμποι*, Rule LII.—*λέγειν αὐτὸν ἔφασαν, they reported that he said.*—*οὐκ ἂν δύναιτο, could hardly.*—*δύναιτο*, Rule LIV. The *ἄν* is not commonly used after *verba declarandi:* we render it here, justly we think, by the English word *hardly*, as if he spoke playfully (cf. Rule XXXVIII.).

*Paragraph* 4. *τὰ μεγάλα, great favours*, governed by *ποιῶν.*—*ἐνίκα, he surpassed.*—*τὸ νικᾶν . . θαυμαστόν, his surpassing*, &c. . . *is nothing wonderful.* The whole sentence, from *τὸ* to *ποιοῦντα* inclusive, is subject of the verb *ἐστί*, understood with *θαυμαστόν.*

*Paragraph* 1. *τῇ ἐπιμελείᾳ*, Rule XIX.—*περιῆν, excelled.*—*φίλων*, Rule XV., 2.—*ἔμοιγε, to me, at least* (II., 133).—*ἐπειδή γε καὶ, since, in fact, also.*—*τῷ* (Rule XIX.) *προθυμεῖσθαι* (Rule XXXII.) *χαρίζεσθαι, in eagerness to oblige.*—The sentence from *τὸ* to *χαρίζεσθαι* is in the nominative, in apposition with *ταῦτα*, the subject of the last clause. 103

*Paragraph* 2. *ἔπεμπε was in the habit of sending.*—*πολλοῦ χρόνου*

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Page 103 (Rule XVI.), *for a long time.*—*τούτου, than this* (Rule XV., 1). —*ἐπέτυχον, did I chance upon,* or *meet with* (governing the dative).—*σὺν οἷς* (for *σὺν τούτοις οὕς*, Rule XLIX., *Rem.* 1) *μάλιστα φιλεῖς, with those whom you love most.*—*ὁπότε . . λάβοι* (Rule XLV.), *whenever he received any particularly fine.*

*Paragraph* 3. *ἄρτων ἡμίσεα* (neut. pl.), *halves of loaves.*—*ἐπιλέγειν . φέροντα, he told the carrier to say in addition.*—*τούτων,* Rule VII., *d.*—*ἥσθη, enjoyed* (*ἥδομαι*), or *was pleased with.*

*Paragraph* 4. *σπάνιος . . ἦν, was very scarce.*—*διὰ τὸ ἔχειν* (Rule XXXII.), *on account of his having.*—*ἤγον, carried.*—*τοῖς ἄγουσιν* (I., 543, *c*) *ἵπποις, the horses that carried. ἵπποις,* governed by *ἐμβάλλειν, to cast before* (Rule XVII., 1).—*πεινῶντες . . ἵπποι, the horses, fasting.*—*ὅπου δὲ, but wherever.*—*εἴη,* Rule LII.

104 *Paragraph* 1. *διαπέμπων ἐκέλευε, he sent around and ordered* (I., 543, *a*).—*ἄγωσιν,* subj. instead of optat., to give force to the recital.

*Paragraph* 2. *εἴ ποτε πορεύοιτο* (Rule XLVII., 4), *if, at any time, he was journeying.*—*ἔμελλον, were likely.*—*ἐσπουδαιολογεῖτο, he talked earnestly* (with them to show that they were his favourites).—*ἐδήλου οὓς τιμᾷ, he showed whom he honoured* (literally, *honours*).—*ὑπὸ πλειόνων, by more persons.*—*πλεῖστοι, very many* (persons).—*μέλλοιεν* (Rule XLVII., 4).—*δηλοίη,* Rule LIV.—*ἐξ ὧν ἀκούω, from what I hear* (*i. e., have learned*).

*Paragraph* 3. *τόδε, the following* (supply *ἐστί*).—*παρὰ Κύρου, δούλου ὄντος, from Cyrus, though* (he was) *a vassal.*—*ἀπῆει* (I., 593), *went over.*—'Ορόντας . . . *δοῦλον, Orontes thought his* (own) *slave was faithful to him.*—*αὐτόν, i. e., his slave.*—*εὗρε, he found* (I., 631, 5).—*φιλαίτερον,* I., 194, note (*), *more friendly to Cyrus than to himself.*—*ἐγένοντο, became.*—*ἀξιωτέρας . . . τυγχάνειν, they should meet with more due honour.*—*μέντοι, in fact.*

105 *Paragraph* 1. *παρὰ Κύρῳ, ὄντες ἀγαθοί, that, with Cyrus, if they were brave* (literally, *being brave*).

*Paragraph* 2. *τεκμήριον,* supply *ἐστί.*—*τὸ . . γενόμενον, what happened to him,* &c. From *τό* to *γενόμενον* is the subject of the sentence.—*κρίνειν . . ἐδύνατο, he was able rightly to distinguish.*

*Paragraph* 3. *ἀποθνήσκοντος αὐτοῦ* (Rule LV.).—*πάντες . . . φίλοι, all the friends who were about him.*—*ἀπέθανον,* I., 631, 6.—*ὑπὲρ,* II., 60, 3, *a,* (2).—*τεταγμένος ἐτύγχανεν* (I., 627, *a*), *chanced to be posted.*—*πεπτωκότα* (Rule XXXV.), *had fallen.*—*ὡς, when.*—*οὗ,* Rule XLVIII. and XV., 2.—*ἔχων καὶ . . . ἡγεῖτο, taking* (with him), *also, the whole force* which *he commanded.*

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☞ The text from page 107 to page 119 is taken up with chapters VII., VIII., and IX., on which the student has already had abundant assistance. He should now be drilled in these three chapters thoroughly, and not allowed to pass on to chapter X. until he has so completely mastered them as to be able to translate every paragraph, to analyze every sentence, and to give the syntax of every word, with the utmost promptness. He will then have no difficulty in reading the remaining extracts from Xenophon, although the notes are purposely much fewer and briefer than those in the preceding chapters.

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[The Notes on Xenophon, from this point onward, refer to the *sections* as numbered in the text.]

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CHAPTER X. § 1. After the digression in chapter IX. on the character of Cyrus, the narrative is now resumed from chapter VIII.—*ἐνταῦθη δή*, *there then* (*i. e.*, where he fell).—*ἀποτέμνεται*, &c., *his head is cut off, and his right hand.*—*εἰσπίπτει εἰς*, &c., *break into the camp of Cyrus.* *εἰσπίπτει* agrees with *βασιλεύς*, as the principal subject.—*Κύρειον*, the *Cyrean* camp (that is Cyrus's camp).—*οὐκέτι ἵστανται*, *do not keep their ground.*—*σταθμὸν*, *ἔνθεν ὥρμηντο*, *to the camping-ground from which they had set out* (in the morning). Page 119

§ 2. *τά τε ἄλλα πολλά*, *both other things in great numbers.*—*καὶ τὴν Φωκαΐδα*, &c., *and especially the Phocæan, Cyrus's concubine.* She was noted for sense and beauty (*σοφὴν καὶ καλήν*), and Cyrus named her Aspasia. 120

§ 3. *ἡ δὴ Μιλησία*, &c., *but his Milesian* (concubine), *who was younger.*—*πρὸς* (*τούτους*) *τῶν Ἑλλήνων, οἳ*, &c., *to* (those of) *the Greeks who happened to be under arms among the baggage.*—*ἔχοντες*, I., 627, *a.*—*ἀντιταχθέντες*, *forming themselves* (in order). Passive part. with middle sense.—*τῶν ἁρπαζόντων*, *of the plunderers.*—*οἱ δὲ καὶ*, &c., *but some of themselves also fell.*—*αὐτῶν*, Rule VII., *b.*—*μήν*, II., 162, 2.—*ταύτην*, *i. e.*, the Milesian.—*καὶ ἄλλα*, &c. . . *ἐσωσαν*, *and all other things—whatsoever, both property and men, were within their ranks—they also saved.* *ὁπόσα* is nom. to *ἐγένοντο*: *χρήματα* and *ἄνθρωποι* are in apposition with *ὁπόσα*.

§ 4. *διέσχον ἀλλήλων*, *were distant* (literally, *kept apart*) *from each other* (Rule XIII.).—*ὡς*, II., 59, 3.—*οἱ μέν*, *the latter* (*i. e.*, the Greeks).—*τοὺς καθ' αὑτούς*, *those opposed to them.*—*ὡς . . νικῶντες*, *as if they had conquered.*—*οἱ δ'*, *the former* (*i. e.*, the king's troops).

§ 5. *εἴη*, Rule LIV.—*βασιλεὺς δ' αὖ*, &c., *and* (when) *the king, on the other hand, heard from Tissaphernes.*—*νικῷεν*, Rule LIV., and I., 558.—*τὸ καθ' αὑτούς* (*sc.* *στράτευμα*), *the force opposed to them.*—

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Page 120 εἰς τὸ πρὸσθεν, *forward.*—οἴχονται, *are going:* observe the change to the narrative present.—συντάττεται, *draws them up in order.*—εἰ πέμποιέν τινας, *whether they should send a detachment* (literally, *some*).—ἀρήξοντες, *to give succour* (Rule XXXIV.).

§ 6. After ἐν τούτῳ supply χρόνῳ.—δῆλος ἦν προσιὼν πάλιν (Rule XXXV., *Rem.* 3), *was evidently advancing upon them again.*—ὡς ἐδόκει, *as it appeared.*—στραφέντες, *facing about* (I., 472).—ὡς ταύτῃ προσιόντος, (believing that the king was) *advancing in this direction.*—καὶ δεξόμενοι (Rule XXXIV.), *even to receive him; i. e.*, to withstand his attack. ταύτῃ is used adverbially.—ἦ δὲ παρῆλθεν . . ἀπήγαγεν (I., 499, *Rem.* 2), *but* (in the very same direction) *by which he had passed beyond their left wing, in the same* (direction) *also he led back* (his troops).—τοὺς . . . . αὐτομολήσαντας, *those who had deserted to the Greeks.*

§ 7. Sections 7 and 8 are a digression, explaining the movements of Tissaphernes, who had not been put to flight by the Greeks.—συνόδῳ, *encounter.*—διήλασε . . . . . πελταστάς, *he charged through by the river-side against the Greek targeteers.*—κατέκανε, page 96, paragraph 4.—αὐτούς, *i. e.*, the cavalry of Tissaphernes.

121 § 8. ὡς . . . ἀπηλλάγη (2 aor. pass. of ἀπαλλάσσω), *inasmuch as he went out* (of the fight) *worsted* (literally, *having the less*).—συντυγχάνει, *falls in with.*—καὶ ὁμοῦ . . . ἐπορεύοντο, *and then, in company, they marched back, drawn up in battle array.*

§ 9. The narrative is now resumed from § 6.—κατά, *opposite to.*—περιπτύξαντες (περιπτύσσω), *having enfolded,* i. e., *surrounded.*—καὶ ἐδόκει αὐτοῖς, *they also determined* (literally, *it seemed* (right) *to them*).—ἀναπτύσσειν τὸ κέρας, *to unfold their wing,* i. e., *to deploy.*—ποιήσασθαι . . ποταμόν, *put the river in their rear* (*i. e.*, protect their rear by the river).

§ 10. ἐν ᾧ (*sc.* χρόνῳ), *while.*—καὶ δὴ, *already, just then.*—παραμειψάμενος, *having passed by.*—εἰς τὸ αὐτὸ . . . συνῆει, *drew up his army* (phalanx) *opposite* (to the Greeks) *in the same order* (σχῆμα) *as when first he closed with them to fight.*—μαχούμενος, Rule XXXIV.—συνῆει, I., 593.—πολὺ ἔτι προθυμότερον, &c., *even much more eagerly than before.*

§ 11. ἐκ πλέονος, *from a longer* (distance, διαστήματος); *i. e.*, they fled before the Greeks got as near to them as before.—οἱ δ' ἐπεδίωκον, *i. e.*, the Greeks.

§ 12. ὑπὲρ, *above.*—ἀνεστράφησαν, *faced about.*—πεζοὶ μὲν οὐκέτι, *not indeed infantry any longer* (the infantry all ran off).—ἱππέων, Rule XII., *c.*—ἐνεπλήσθη, 1 aor. pass. of ἐμπίπλημι.—ὥστε . . . γιγ-

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*νώσκειν* (II., 90, *Rem.* 4), *so that they* (*i. e.*, the Greeks) *could not know what was done.*—*τὸ . . . ἔφασαν, they said they saw the royal standard.*—*ἀετόν τινα χρυσοῦν*, &c., *a sort of golden eagle, extended on a buckler upon a staff.*—*ἀνατεταμένον*, I., 492, 3. Page 121

§ 13. *οὐ μὴν ἔτι ἀθρόοι*, &c., *not indeed, now, any longer in a body, but one one way, and another another* (helter-skelter).—*ἐψιλοῦτο*, &c., *was* (gradually) *cleared of the horsemen.*—*τέλος δὲ καὶ*, &c., *and, at last, all had gone.*

§ 14. *ἐπὶ τὸν λόφον, up the hill.*—*ὑπὸ αὐτόν, at its foot* (literally, *under it*).—*στήσας, halting.*—*ἄλλον, another man.*—*κατιδόντας* (I., 649, 38) . . . *ἀπαγγεῖλαι, to inspect from the hill and report what is there* (literally, *having looked down upon the things from* (the top of) *the hill*, &c.).—*ἀπαγγεῖλαι*, I., 485.

§ 15. *ἤλασε, rode up.*—*ἀνὰ κράτος, at full speed.*—*σχεδὸν . . . ἐδύετο, and just about when these things took place the sun also began to set.*

§ 16. *θέμενοι* (I., 579, 2) *τὰ ὅπλα ἀνεπαύοντο, and, having put down their arms, rested, i. e.*, rested on their arms.—*ὅτι οὐδαμοῦ . . . παρείη, that Cyrus did not appear any where, nor did any one else come from him.*—*τεθνηκότα*, Rule XXXV.—*ἀλλ' εἰκαζον . . . προεληλακέναι, but conjectured, either that he had gone on pursuing, or had advanced to seize some fortress.*—*καταληφόμενον*, Rule XXXIV. 122

§ 17. *αὐτοῦ, there.*—*τὰ σκευοφόρα . . . στρατόπεδον, they should drive up the baggage beasts to that spot, or whether they should go back to the camp.*—*ἔδοξεν οὖν αὐτοῖς*, see note on § 9.—*ἀμφὶ δόρπηστον, about supper-time.*

§ 18. *καταλαμβάνουσι . . . ποτὸν ἦν, and they find both the greater part of their other effects carried off, and also whatever* (εἴ τι) *there was* (of) *food or drink.*—*ὡς παρεσκευάσατο . . . Ἕλλησιν, which Cyrus had prepared, in order that, if at any time want should severely seize upon the army, he might distribute* (them) *among the Greeks.*—*καὶ ταύτας, even these*, or *these too.*

§ 19. *πρὶν γὰρ . . . ἐφάνη, for before the army, in fact, could halt for dinner, the king appeared.*—*διεγένοντο, they spent*, or *passed through.*

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## BOOK II.

### Chapter I.

§ 1. The whole sentence from *ὡς* down to *ζῆν* is nominative to the word *δεδήλωται. How, then, the Greek army was collected by Cyrus*, when he was making preparation *for war upon* 123

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Page 123 *his brother Artaxerxes, and what things were done, &c. . . . . has been shown in the former book.*—ἀνόδῳ = ἀναβάσει, *the ascent, the route up.*—ἐγένετο, *took place.*—ἐκοιμήθησαν, *rested for the night.*—οἰόμενοι τὰ πάντα νικᾶν, *thinking that they had completely conquered.* τὰ πάντα may be considered as adverbial, or, as some say, governed by νικᾶν, under Rule XXV.—καὶ Κῦρον ζῆν (I., 423), *and that Cyrus was alive.*—ἔμπροσθεν, I., 415, *b.*—δεδήλωται, I., 415, *a.*

§ 2. ἅμα δὲ τῇ ἡμέρᾳ, *but at daybreak* (literally, *along with the day*).—πέμποι, Rule LIV.—σημανοῦντα, *to indicate*, fut. part. of σημαίνω, Rule XXXIV.—δ,τι χρὴ ποιεῖν, *what they should do.*—αὐτός, *himself* (II., 26, *b*).—Ἔδοξεν οὖν αὐτοῖς, see note to page 121, § 9.—συσκευασαμένους . . . . συμμίξειαν (συμμίγνυμι), *packing up what* (baggage) *they had, and arming themselves, to advance forward, until they should unite with Cyrus.*

§ 3. ἤδη . . ἀνίσχοντι, *but just as they were starting at sunrise* (literally, *but now they being on the start, together with the rising sun*).—γεγονὼς (2 perf. part. of γίγνομαι (I., 630, 1)) ἀπὸ Δημαράτου τοῦ Λάκωνος, *descended from Demaratus the Laconian.*—Γλοῦς, &c., *Glous, the son of Tamos.*—τέθνηκεν, *is dead* (I., 631, 6). Observe the indicative here used instead of opt.; *oratio recta* instead of *obliqua*. In the next clause the *oratio obliqua* is introduced (εἶη . . λέγοι). The Greek was much more free in this respect than Latin.—ἐν τῷ σταθμῷ . . . . ὡρμῶντο, *was at the halting-place (with the rest of the barbarians) whence they* (had) *set out on the day before.*—λέγοι, *i. e.*, Ariæus.—ταύτην . . . αὐτούς, *for that* (one) *day he would wait for them.* The ἄν with περιμείνειεν indicates that an *if* is understood, or is to follow.—τῇ δὲ ἄλλῃ (*sc.* ἡμέρᾳ), *but on the next day.*—ἀπιέναι φαίη, *he said he would return.*

§ 4. βαρέως ἔφερον, *were greatly distressed* (literally, *bore it heavily*).—ἀλλ' ὤφελε μὲν Κῦρος ζῆν, *O that Cyrus were alive* (literally, *but Cyrus ought to have lived*).—ἡμεῖς νικῶμεν, *we are victorious over.*—οὐδεὶς ἔτι, *no one else* (literally, *no one any more*).—ἡμῖν, Rule XVII., 6.—εἰ μὴ . . . βασιλέα, *if you had not come, we should have marched against the king*, Rule XLVII., 2.—ἐπαγγελόμεθα, *we say in reply to.*—ἔλθῃ (Rule XLVII., 3), 2 aor. subj. of ἔρχομαι.—καθιεῖν (καθίζω, I., 496) αὐτόν, *that we will seat him.*—τῶν γὰρ . . . ἐστὶ, *for it is the right of those who conquer in battle to rule also.* νικώντων, Rule XI., *Rem.* 1.—τὸ ἄρχειν is the subject of the sentence.

§ 5. ἀγγέλους, *i. e.*, Procles and Glous.—καὶ γὰρ αὐτὸς . . . 124 ἐβούλετο, *and* (this) *because* (or, *for also*) *Menon himself wished it.*—περιέμενε, *remained.*

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§ 6. *ἐπορίζετο σῖτον, procured provision for itself.—κόπτοντες, slaughtering:* put in plural, as agreeing with *οἱ στρατιῶται*, implied in *στράτευμα.—ξύλοις* (Rule XXI., ☞) *ἐχρῶντο . . τοῖς τε οἰστοῖς, and, for firewood, they used the arrows, &c.—ἀπὸ τῆς φάλαγγος, from the main body.—οὓς . . . βασιλέως, which the Greeks compelled the deserters from the king to throw away.—ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις, and the Egyptian wooden shields.—καὶ ἅμαξαι . . . ἔρημοι, and empty wagons to be carried away* (for fuel).—*κρέα ἑψοντες, boiling the flesh.—ἡμέραν,* Rule XXIX. Page 124

§ 7. *πλήθουσαν ἀγοράν,* see note to page 84, paragraph 1.—*οἱ μὲν ἄλλοι . . . Ἕλλην, the others barbarians, but there was one of them a Greek, viz., Phalinus.—ἐντίμως ἔχων, held in honour.* The adverb with *ἔχων* = the adjective with *ὤν.—καὶ γὰρ προσεποιεῖτο, and this because he pretended.—τῶν ἀμφὶ . . .ὁπλομαχίαν, in tactics and the drill* (literally, *in the things pertaining to ranks and the arms-exercise*). *τῶν* is genitive with *ἐπιστήμων,* Rule VIII., *b.*

§ 8. *νικῶν* (Rule XXXV., *Rem.* 4) . . . *ἀπέκτονε* (I., 489, *a*), *he happens to be victor, and has slain Cyrus.—εὑρίσκεσθαι, to obtain* (for themselves).—*ἄν τι δύνωνται ἀγαθόν, if they can, something advantageous.—ἄν* = *ἐάν, if* (II., 95).

§ 9. *βαρέως ἤκουσαν, heard with vexation.—τοσοῦτον, only this* (literally, *thus much*).—*οὐ τῶν . . . παραδιδόναι, it was not for conquerors to give up their arms.—τούτοις ἀποκρίνασθε, tell these men in reply.—ὅ,τι κάλλιστόν τε καὶ ἄριστον ἔχετε, whatever ye think most honourable and becoming* (literally, whatever ye *have*).—*ἥξω, I will come back.—ὅπως ἴδοι* (Rule XLIV.) *τὰ ἱερὰ ἐξῃρημένα, to inspect the entrails that had been taken out* (of the victim).

§ 10. *πρόσθεν . . παραδοίησαν* (Rule XLII.), *they would die sooner than surrender their arms.—πότερα . . δῶρα,* whether, as VICTOR, *the king demands our arms, or* (asks them) *as presents through friendship* (ironically spoken).—*καὶ οὐ λαβεῖν ἐλθόντα, and not to come and take them* (I., 543, *a*).—*λεγέτω . . . χαρίσωνται, let him say what reward the soldiers shall have if they gratify him in this.* 125

§ 11. *νικᾶν ἡγεῖται, thinks he has conquered.—ὅστις τῆς ἀρχῆς* (Rule VIII., *c*) *ἀντιποιεῖται, who disputes the empire* (with him).—*ὑμᾶς ἑαυτοῦ εἶναι, that you are in his power.—ποταμῶν,* governed by *ἐντός* (*within*, or *inclosed by*).—*ὅσον . . . . ἀποκτεῖναι, so great* (i. e., *a number*) *that you could not even kill them, if he were to deliver* (them) *to you* (for that purpose).

§ 12. *μετὰ τοῦτον, after him.—ἡμῖν . . . . . ἀρετή, we have no other advantage* (left) *except arms and courage.—ὅπλα μὲν . . . . . χρῆσθαι,

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Page 125 *having arms, then* (i. e., *if we keep our arms*), *we think we can use our courage.* The ἂν qualifies χρῆσθαι.—παραδόντες . . . . *στερηθῆναι, but if we give these up, that we shall be deprived even of our bodies.*—ἡμῖν ὄντα, *that we have* (Rule XVIII.).—παραδώσειν, *that we will give up.*—σὺν τούτοις (*i. e.*, ὅπλοις).—περὶ τῶν ὑμετέρων ἀγαθῶν, *concerning* YOUR OWN *possessions.*

§ 13. ἔοικας, *you are like* (2d perf. of εἴκω).—ἴσθι, I., 604.—ἴσθι μέντοι ἀνόητος ὤν, εἰ οἶει, *know, nevertheless, that you are foolish, if you think.* On the construction of ἴσθι ὤν, see Rule XXXV., *Rem.* 2).—περιγενέσθαι ἄν, *will* (be likely to) *overcome* (Rule XXXVIII.). The infinitive with ἄν has the force the finite verb would have in the same connexion.—δυνάμεως, Rule XV., 2.

§ 14. ἄλλους . . . . ὑπομαλακιζομένους, *but they reported that some* (of the) *others, gradually softening, said.*—ὡς καὶ ἐγένοντο, *as they had been.*—καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι γένοιντο, *so also, perhaps, they would be of much service* (literally, *worth much*) *to the king.*—εἴτε ἄλλο τι, *whether for any other service.*—συγκαταστρέψαιντ' (Rule XLVII., 4) ἂν αὐτῷ, *they would aid him in subduing it.*

126 § 15. ἐν τούτῳ (*sc.* καιρῷ), *at this juncture.*—ἀποκεκριμένοι εἶεν (ἀποκρίνω), *they had answered:* pluperf. opt. *passive* used in *middle* sense.—ὑπολαβών, *taking it up, i. e.*, answering before any one else could.—οὗτοι μὲν ἄλλος ἄλλα λέγει, *these say one one thing, and another, another.* Observe that λέγει agrees with ἄλλος (which is in apposition with οὗτοι), instead of with οὗτοι itself.

§ 16. ἀσμενος ἑώρακα, *I, glad, have seen you* = *I am glad to see you.*—οἱ ἄλλοι πάντες, *and all these others* (are glad).—καὶ ἡμεῖς, *and we* (are also Greeks).—ἐν τοιούτοις δὲ ὄντες πράγμασι, *being in such circumstances* (of difficulty).—συμβουλευόμεθά σοι, *we ask counsel of you.* (συμβουλεύω = *I give advice*; συμβουλεύομαι, *I ask advice.*)—περὶ ὧν λέγεις, for περὶ τούτων ἃ λεγεις (Rule XLIX., *Rem.* 1).

§ 17. πρὸς θεῶν, *in presence of the gods* (II., 61, 5).—καὶ ὃ σοι τιμὴν οἴσει . . . ἀναλεγόμενον, *and which, in after-time repeated, shall bring honour to you.*—οἴσει, I., 642, 5.—κελεύσων, Rule XXXIV.—ξυμβουλευομένοις ξυνεβούλευσεν αὐτοῖς τάδε, *advised them, when they asked his advice, as follows.*—συμβουλεύσῃς, Rule LI.

§ 18. ταῦτα ὑπήγετο, *suggested this.*—καὶ αὐτὸν . . . πρεσβεύοντα, *that just he* (*i. e.*, Phalinus), *who was the king's messenger, should advise them,* &c.—εἶεν, Rule XLIV.—ὑποστρέψας, *eluding* or *evading* (he suggestion).—παρὰ τὴν δόξαν, *contrary to his expectation.*

§ 19. εἰ μὲν . . . βασιλεῖ, *if, on the one hand, there is a single chance* (literally, *hope*) *to you of ten thousand, that you will save yourselves*

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(by) *fighting the king.*—εἰ δέ τοι . . . βασιλέως, *but if, on the other hand, you have not a single chance of safety, if the king is unwilling.*—ὑμῖν, governed by συμβουλεύω.—σώζεσθαι ὅπῃ δυνατόν, *to save yourselves in whatever way is possible.* Page 126

§ 20. ἀλλὰ . . λέγεις, *well, this, then, you really advise* (II., 119, 1). —παρ' ἡμῶν, *from us.*—εἰ μὲν δέοι (Rule XLVII., 4) . . . φίλοι, *if it be necessary for us to be friends to the king, we can be more useful friends* (literally, friends worthy of more).—πολεμεῖν, *to fight him* (i. e., *the king*).

§ 21. ἀπαγγελοῦμεν, I., 483.—καὶ τάδε, *this also.*—ὅτι μένουσι μὲν . . . πόλεμος, *that if you remain here there should be truce, but if you advance or retreat, war* (literally, *to you remaining*, &c.).—πότερα—ἤ, *whether—or.*—ὡς πολέμου (Rule LV., *Rem.* 1) . . . ἀπαγγελῶ, *or whether I shall announce from you that war is determined upon* (literally, *existing*).

§ 22. καὶ ἡμῖν . . βασιλεῖ, literally, *that to us the same things seem good as to the king*, i. e., *we accept the king's terms.*—Clearchus's reply was as indefinite as Phalinus's statement, and so he asks, τί οὖν ταῦτα ἐστίν, *what, then, is this?* i. e., *what do you mean?* 127

§ 23. ταὐτὰ πάλιν, *the same thing over again.*—ὅ,τι δὲ . . . διεσήμηνε, *but what he meant to do, he did not intimate* (Rule LIV.).

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## Chapter II.

§ 1. ὅτι πολλοὺς . . . βασιλεύοντος, *that Ariæus said there were many Persians superior* (in rank, &c.) *to himself, who would not admit of his reigning over them.*—φαίη, Rule LIV.—οὐς, accus. before ἀνασχέσθαι. ἀνασχέσθαι governs the genitive by Rule VIII., *c.* Some, taking it in the sense of *to submit to*, would apply Rule XV., 2.—συναπιέναι, *to march with him.*—ἥκειν ἤδη τῆς νυκτός, *to be present* (to join him) *this very night.*—εἰ δὲ μή, *but if not.*—αὐτός . . . ἀπιέναι (Rule XXXI., *Rem.* 2); αὐτός is subject both of φησίν and of ἀπιέναι.

§ 2. The answer of Clearchus is just as vague and ambiguous as before. ἀλλ', &c., *well, then, we must do as you say, if we come; and if not, do you do whatsoever*, &c.

§ 3. ἤδη ἡλίου δύνοντος, *at sunset* (literally, *the sun now going down*). —ἐμοὶ, ὦ . . . . ἱερά, *to me, O men, when sacrificing in order to go against the king, the sacrifices were not* (propitious). We make ἰέναι the object of θυομένῳ (Rule XXX.)—εἰκότως, *with good reason.*—ἄρα, II.,

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Page 127, 1.—*πυνθάνομαι, learn.*—*δυναίμεθα*, Rule LI.—*διαβῆναι*
127 I., 612.—*οὐ μὲν δὴ . . . οἱόν τε* (with *ἐστί* understood, II., 168), *but, to remain here, at least, is certainly impossible.*—*παρὰ τοὺς Κύρου φίλους, to the friends of Cyrus.*

128 § 4. *ἀπιόντας . . . . ἔχει, to depart and sup* (I., 543, *a*) *off whatever each one has.*—*ἐπειδὰν δὲ σημήνῃ* (Rule XLVI.) . . . . *συσκευάζεσθε, and whenever the trumpeter* (*ὁ σαλπιγκτής* understood) *shall give the signal with his trumpet, as if to retire to rest, do you pack up.* (The signal for rest was intended to deceive the enemy.) —*τὸ δεύτερον, the second time:* supply *σημήνῃ.*—*ἀνατίθεσθε, put up the baggage* (*τὰ σκεύη*, implied in *συσκευάζεσθε*).—*τρίτῳ* (*sc.* *σημείῳ*), *at the third signal.*—*ἕπεσθε τῷ ἡγουμένῳ, follow your leader* (Rule XVII., 7).—*πρὸς, near,* or *next to.*—*τὰ ὅπλα, the heavy-armed troops. τὰ ὅπλα* is put for *τοὺς ὁπλίτας* (the abstract for the concrete).—*ἔξω, outside* (*i. e.*, to protect the baggage train).

§ 5. *τὸ λοιπόν* (adverbial), *from that time forward.*—*ὁ μὲν . . . ἐπείθοντο, he commanded, and they obeyed.*—*οὐχ . . . ἐφρόνει, not formally electing* (him), *but seeing* (*i. e.*, because they saw) *that he alone knew.*—*ἔδει τὸν ἄρχοντα* (*φρονεῖν*), *what it behooved a commander to know* (*i. e.*, the duties of a commander).

§ 6. *ἀριθμός, the extent.*—*μάχης, the battle, for the field of battle.*—*ἀπὸ δέ, and back from.*

§ 7. *ἐπεὶ σκότος ἐγένετο, when darkness came on.*—*τοὺς μεθ' ἑαυτοῦ, that were under his command.*

§ 8. *κατὰ τὰ παρηγγελμένα, according to the instructions given* (see § 4).—*ξυνῆλθον παρὰ Ἀριαῖον, went in a body to Ariæus.*—*ὥμοσαν*, I., 599.—*προσώμοσαν . . . ἀδόλως, swore in addition, also, to guide them without treachery.*

§ 9. *σφάξαντες, sacrificing* (*σφάζω*).—*εἰς ἀσπίδα, in a shield* (*i. e.*, receiving the blood in the hollow of a shield).—*βάπτοντες, dipping* (into the blood), or *staining.*

§ 10. *ἐπεὶ . . . ἐγένετο, but when the pledges had been made.*—*ἄγε δή,*
129 II., 116.—*ὁ αὐτὸς στόλος, the same route* or *march.*—*ἥνπερ* (*sc.* *ὁδόν*), *the way by which* (Rule XLIX., *Rem.* 1).—*ἐννενοηκέναι . . . κρείττω, do you think you know of* (literally, *have thought of*) *a better road?*

§ 11. *ἣν* (*sc.* *ὁδον*), Rule XLIX., *Rem.* 1.—*ἀπολοίμεθα*, Rule XLI., 2.—*ὑπάρχει ἡμῖν, we have* (literally, *there is to us*).—*ἐπτακαίδεκα . . . λαμβάνειν, for, while coming hither, during the seventeen nearest* (or last) *stages, we could get nothing* (*i. e.*, no supplies) *from the country.* —*ἐγγυτάτω*, II., 23.—*σταθμῶν*, Rule XVI.—*κατεδαπανήσαμεν, we con-*

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*sumed it entirely.*—ἐπινοοῦμεν . . . μὲν, *we think of going a long- route, indeed.*—ἐπιτηδείων, Rule XII., *c.* Page 129

§ 12. πορευτέον δ' ἡμῖν, Rule XXXVII. — τοὺς πρώτους . . . μακροτάτους, *our first marches the furthest* (literally, *longest*) *we possibly can.*—ὡς, II., 202, 1.—ἀποσπασθῶμεν, Rule XLIV.—στρατεύματος, Rule XIII.—δύο . . . ἀπόσχωμεν (ἀπέχω), *we get away* (from him) *two or three days' journey.*—ὁδόν, Rule XXIX.—καταλαβεῖν, *to overtake.*—ὀλίγω . . . στρατεύματι, *for, on the one hand, with a small force.*—πολὺν· . . . στόλον, *if, on the other hand, he brings a large array.*—σπανιεῖ, I., 496, *e.*

§ 13. ἦν δυναμένη = ἐδύνατο, the participle with the auxiliary being equivalent to the finite verb.—ἦν δὲ . . . . . ἀποφυγεῖν, *now this strategy was equivalent to nothing else but secret or open flight.* ἀποδρᾶναι means *to escape by hiding, so as not to be found;* ἀποφεύγειν, *to escape by running away.*—κάλλιον, *more honourably.*—ἐν δεξιᾷ . . . ἥλιον, *having the sun on their right, i. e.*, they marched northwardly. —λογιζόμενοι, *supposing they would arrive* (Rule XXXI., *Rem.* 2).—τοῦτο, I., 455, *a.*

§ 14. ἔδοξαν ὁρᾶν, *they thought they saw* (Rule XXXI., *Rem.* 2).—καταβὰς ἐθωρακίζετο, *got down and began to put on his corselet* (I., 543, *a*).

§ 15. ἐν ᾧ (*sc.* χρόνῳ), &c., *but while they were arming.*—οἱ προπεμφθέντες, *who had been sent forward.*—οὐχ . . . νέμοιτο, *that they were not horsemen, but that sumpter horses were pasturing* (there). Observe the change from *direct* to *oblique* discourse in εἰσιν and νέμοιτο (II., 115).—ἐγγύς που, *somewhere near.*—καὶ γὰρ καὶ, &c., *and* (this rightly *because*) *also smoke was visible,* &c.

§ 16. ἤδει . . . ὄντας, *for he saw that the soldiers were both worn out and without food.* On the construction ἤδει ἀπειρηκότας (perf. act. part. of ἀπεῖπον), see Rule XXXV.—ὀψὲ ἦν, *it was late.*—μὴ δοκοίη φεύγειν, *lest he should be thought to flee.*—εὐθύωρον, *straight onward.*—ἐξ ὧν . . . ξύλα, *from which* (*i. e.*, from the villages) *had been carried off, by the royal army, even the very wood from the houses.* 130

§ 17. οἱ πρῶτοι, *the vanguard.*—ὅμως, *nevertheless.*—τρόπῳ τινι, *in some way* (*i. e.*, the best they could).—σκοταῖοι, *in the dark;* the adjective used with the participle instead of an adverb.—ηὐλίζωντο, *passed the night as they severally chanced* (to do it): supply αὐλιζόμενοι with ἐτύγχανον (Rule XXXV., *Rem.* 4).—ὥστε ἀκούειν, Rule XLIV., *Rem.* 4; but ὥστε ἔφυγον, Rule XLIV., *Rem.* 4, ☞.—οἱ ἐγγύτατα (adv.) τῶν πολεμίων, *those of the enemy who were nearest.*

§ 18. Supply ἡμέρᾳ with ὑστεραίᾳ—καπνὸς . . πλησίον, *nor smoke*

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Page 130 *any where near.*—*καὶ βασιλεύς, even the king . . . ἐδήλωσε ἔπραττε, he showed this by what he did.*—*οἷς*, Rule XLIX., *Rem.* 1.

§ 19. *προϊούσης . . . ταύτης* (Rule LV.), *however, this night advancing* (i. e., *during the course of the night*).—*καὶ τοῖς Ἕλλησι, on the Greeks also.*—*οἷον εἰκὸς γίγνεσθαι, as is usual* (or *likely*) *to arise.*—*φόβου ἐμπεσόντος* (Rule LV.), *when fear falls* (on a body of men).

§ 20. *Τολμίδην, Tolmides* (accus. in apposition with *τοῦτον*, in the next line).—*Ἠλεῖον, an Elēan* (native of Elis).—*κήρυκα . . τότε, the best crier of that time* (literally, *of those then existing*, II., 23).—*ὃς ἂν . . . ἀργυρίου, that whoever would* (shall) *point out the person who let loose the ass among the arms, should* (shall) *receive a talent of silver.* (On the construction, see Rules L. and LI.) This was a shrewd plan of Clearchus to divert the men's minds, and do away the alarm.

§ 21. *ὅτι κενὸς ὁ φόβος εἴη, that the alarm was groundless* (literally, *empty*).—*ἥπερ εἶχον, (in the order) in which they were* (literally, *had themselves*).

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## Chapter III.

131 § 1. *ὃ δὲ δὴ ἔγραψα, but now what I wrote.* The antecedent, *τοῦτο*, which is omitted (Rule XLIX., *Rem.* 1), is the subject of the sentence, and nominative to *ἦν*.—*ὅτι*, &c., see chapter II., § 18.—*τῷδε, in this.*

§ 2. *ἐζήτουν τοὺς ἄρχοντας, inquired for the commanders.*—*τυχὼν . . . ἐπισκοπῶν, who happened* (literally, *happening*) *to be just then inspecting the ranks.*—*σχολάσῃ*, Rule XLVI., *until he should be at leisure.*

§ 3. *ὥστε . . . . πυκνήν, so that the dense phalanx on every side made a fine appearance* (literally, *had itself well to be seen*).—*ταὐτὰ ἔφρασεν, gave the same directions to.*

§ 4. *πρὸς, near.*—*βούλοιντο*, Rule LVI.—*ἄνδρες οἵτινες ἱκανοὶ ἔσονται, as persons who would be* (literally, *will be*) *qualified.*

§ 5. *μάχης*, Rule XII., *c.*—*ἄριστον γὰρ οὐκ ἔστιν, for we have no breakfast.*—*οὐδ' ὁ τολμήσων . . . . . ἄριστον, nor shall any one dare to speak about a truce to the Greeks, without providing* (literally, *not having provided*) *them food.*

§ 6. *ᾧ καὶ, from which even.*—*ἄλλος . . . πράττειν, or some one else to whom it had been given in charge to transact these* (affairs). The clause *ταῦτα πράττειν* is the subject of *ἐπετέτακτο*.—*ὅτι . . . βασιλεῖ, that they* (*i. e.*, the Greeks) *seemed to the king to say reason-*

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*able* (things).—*οἱ ἄξουσιν*, Rule L.—*ἔνθεν ἕξουσι τὰ ἐπιτήδεια,* Page 131
*to the place whence they shall get provisions.*

§ 7. *αὐτοῖς τοῖς ἀνδράσι, with the men themselves only* (*i. e.*, the Persian messengers).—*σπένδοιτο, he* (i. e., *Clearchus*) *was to make a truce.*—*ἰοῦσι καὶ ἀπιοῦσι, going and returning.*—*ἅπασιν, with all* (the Persians).—*τὰ παρ' ὑμῶν, your proposition* (literally, *the things from you*).—*διαγγελθῇ*, Rule XLVI. 132

§ 8. *μεταστησάμενος αὐτούς* (II., 64, III.), *causing them* (*i. e.*, the Persians) *to withdraw.*—*ἐδόκει, they decided* (literally, *it appeared* good).—*καθ' ἡσυχίαν, quietly.*

§ 9. *κἀμοί*, by *crasis* for *καὶ ἐμοί*, I., 32, 1.—*ἔστ' ἂν . . . . ποιήσασθαι, until the messengers* (*begin to*) *fear that our decision is not* (literally, *that it does not appear good to us*) *to conclude the treaty.* This course would impress the enemy with a sense of the self-reliance of the Greeks. And Clearchus meant to carry it so far that, as he says, *οἰμαί γε . . . . παρέσεσθαι, nay, I even think that the same apprehension will be present to our own troops.*

§ 10. *ποιησόμενος*, Rule XXXIV.—*ἐν τάξει, in order of battle:* in order to guard against a surprise.—*αὐλῶσιν, trenches* or *canals.*—*διαβάσεις, crossings, i. e.*, bridges. *τοὺς δέ* = *ἄλλους δέ, but others.* One member of the formula, *ὁ μὲν—ὁ δέ*, is often omitted.

§ 11. *ἦν* Κλέαρχον . . . *ἐπεστάτει, one could observe Clearchus's mode of commanding* (literally, *one could observe Clearchus, how he commanded*).—*καὶ εἴ τις . . ἔπαισεν ἄν*, Rule XLVII., *Rem.*—*τῶν πρὸς τοῦτο τεταγμένων, of those assigned to this work* (i. e., *making the bridges*).—*τὸν ἐπιτήδειον, one fit* to punish (or *most worthy* of punishment).—*προσελάμβανεν, took part in the work*, and thus stimulated the workmen.—*μὴ οὐ συσπουδάζειν, not to join in urging it* (*i. e.*, the work).

§ 12. *πρὸς αὐτοῦ, by him.*—*ἐτάχθησαν, had been assigned to the work.*—*οἱ . . γεγονότε , the men of thirty years* old.—*καὶ* Κλέαρχον, *Clearchus himself.*

§ 13. *ὑποπτεύων, suspecting* (i. e., *because* he suspected).—*οὐ γὰρ . . . . ἄρδειν, for it was not the season proper for irrigating the plain* (Rule XXX., 2).—*προφαίνοιτο, might appear beforehand.*—*τούτου ἕνεκα, for this purpose.*—*βασιλέα ὑπώπτευεν, he suspected that the king*, &c.

§ 14. *λαμβάνειν*, inf. after *ἀπέδειξαν, had pointed out to them to take.*—*ὄξος . . . . αὐτῶν, sour wine, boiled-down from the* 133
*same.*

§ 15. *αὐταὶ δὲ . . . . ἀπέκειντο, these dates of the palms, such as you may see* (literally, *it is to see*) *among the Greeks, were put aside for*

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Page 133 *servants.* The dates exported to Greece were of an inferior sort.—*ἀπόλεκτοι, select.*—*ἡ δὲ ὄψις . . . . διέφερε, its appearance differed nothing from amber.* *ἠλέκτρου* is genitive by Rule XV., 2.—*τὰς δὲ . . . . ἀπετίθεσαν, but some they dried and put by for sweetmeats*—*καὶ ἦν*, &c., *and it* (*i. e.*, *τοῦτο* for *ταῦτα τὰ τραγήματα*) *was pleasant along with wine* (literally, *drink*).

§ 16. *τὴν ἰδιότητα τῆς ἡδονῆς, the peculiarity of its flavour.*—*ὅθεν, from which.*—*ὅλος αὐαίνετο, withered up altogether* (the adjective *ὅλος* used for the adverb: literally, *withered whole*).

§ 17. *ἀπήντησαν*, aor. of *ἀπαντάω.*—*αὐτοῖς, them*, Rule XVII., 5.

§ 18. *Ἑλλάδι*, dat. governed by *γείτων οἰκῶ, I live neighbour to.*—*καὶ ἐπεὶ . . . ἐμπεπτωκότας, and when I saw that you had fallen into many and insuperable evils.*—*εὕρημα ἐποιησάμην, I esteemed it good luck* (literally, *I made it for a discovery to myself*).—*δοῦναι, to grant permission.*—*ἀποσῶσαι . . . Ἑλλάδα, to take you safe into Greece* (literally, *to save you away to Greece*).—*οἶμαι γὰρ . . . . ἕξειν, for I think I should not meet with ingratitude* (literally, *it will not have itself ungratefully to me*).—*πρός, from.*

§ 19. *ταῦτα γνούς, thinking this.*—*δικαίως ἄν μοι χαρίζοιτο, that he would with justice reward me* (*i. e.*, that he *owed* a reward).—*ὅτι αὐτῷ . . . ἤγγειλα*, because *I first informed him Cyrus was making an expedition.* On the construction of *Κῦρον ἐπιστρατεύοντα*, see Rule XXXV.—*μόνος, I alone.*—*κατὰ, over against.*—*τεταγμένων, posted.*—

Page 134 *διήλασα, broke through.*—*συνέμιξα, united with.*—*ἔνθα, whither.*—*ἐπεὶ, after.*—*ἀπέκτεινε, he had killed* (aor. for pluperf.).—*σὺν τοῖσδε . . ἐμοῦ, with those who are now with me.*—*αὐτῷ, to him* (*i. e.*, the king).

§ 20. *βουλεύσασθαι, to deliberate.*—*ἐρέσθαι ἐλθόντα, to come and ask* (I., 543, *a*).—*τίνος ἕνεκεν, on what account.*—*μετρίως ἀποκρίνασθαι, to answer mildly* (or *temperately*).

§ 21. *μεταστάντες, having gone aside.*—*ὡς πολεμήσοντες*, Rule XXXIV., *Rem.*—*οὔτ' ἐπορευόμεθα, nor did we begin our march.*—*ἵνα . . . λάβοι, that we might take you unprepared.*

§ 22. *ἐπεὶ . . . ὄντα, but when now we saw him being in peril.*—*ᾐσχύνθημεν . . . αὐτόν, we were ashamed, before gods and men, to betray him.*—*ἐν τῷ . . . . ποιεῖν, having before allowed him to confer favours on us* (literally, *having afforded ourselves to him*, &c.).

§ 23. *τέθνηκεν, is dead.*—*οὔτε . . . ἀρχῆς, we neither contend with the king for his dominion* (i. e., *we do not aim at his dominion*).—*οὔτ' ἔστιν—ὅτου ἕνεκα, nor is there anything for which.*—*ἀδικοῦντα, any one that injures us.*—*σὺν τοῖς θεοῖς, with the help of the gods.*—*καὶ εὖ ποιῶν*

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*ὑπάρχῃ, shall even begin doing us good.*—*καὶ τούτου . . εὖ ποιοῦντες, him also, according to our power, we shalt not fall behind in doing good* (we shall repay him for all his kindness). *τούτου* is gen. with *ἡττησόμεθα*, by Rule XV., 2. Page 134

§ 24. *τὰ παρ' ἐκείνου, his decision* (literally, *the things from him*). —*αἱ σπονδαὶ μενόντων* (imperative), *let the truce continue.*—*ἀγοράν, a market.* They were to bring provisions for sale to the Greeks.

§ 25. *ὥσθ' . . . . ἐφρόντιζον, so that the Greeks became apprehensive* (Rule XLIV., ☞).—*διαπεπραγμένος ἦκοι, he had come, having obtained.*—*δοθῆναι αὐτῷ, permission* (literally, *he had obtained it to be given to himself*).—*ἀντιλεγόντων, opposing it* (Rule LV.). 135
—*ὡς, on the ground that.*—*ἀφεῖναι, to let off.*

§ 26. *τέλος* (used adverbially), *finally.*—*πιστὰ λαβεῖν, take pledges.* —*ἦ μήν*, (that), *in very truth* (a common formula for oaths).—*φιλίαν . . . . χώραν, we will make the country friendly to you.*—*παρέχοντας, affording you.*—*ὅπου, wherever.*—*ἂν μὴ ᾖ πρίασθαι, it may not be* (possible) for you *to buy.*—*λαμβάνειν ἐάσομεν, we will allow you to take.*

§ 27. *ὑμᾶς δ' αὖ . . . ὀμόσαι, but it will be necessary for you, on the other hand, to swear to us.*—*ὡς διὰ φιλίας, as through a friendly* (country, *χώρας* understood).—*ὁπόταν . . . παρέχωμεν, whenever we may not afford a market* (Rule XLVI.).—*ὠνουμένους, that, purchasing, ἔξειν τὰ ἐπιτήδεια, you will have your provisions* (*i. e.*, that you will obtain them by purchase).

§ 28. *ταῦτα ἔδοξε, these things were agreed upon.*

§ 29. *ἄπειμι, I shall go back* (I., 593, *Rem.*).—*ὡς*, II., 202, 2.—*διαπράξωμαι* (Rule XLVI.).—*ἃ* is by attraction (to *ταῦτα* understood) instead of *ὧν*, governed by *δέομαι* (Rule XLIX.).—*ἃ δέομαι, the things which I need.*—*συσκευασάμενος ὡς ἀπάξων, prepared so as to lead*, Rule XXXIV.—*ἀπιών* (supply *ὡς*), *to go back* (Rule XXXIV.). *ἀπιών* is present participle with *future* meaning (I., 593, *Rem.*).

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## Chapter IV.

§ 1. *περιέμενον, continued waiting for.*—*ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, having encamped near each other.*—*ἡμέρας*, Rule XXIX.—*ἐν δὲ ταύταις, but during these days.*—*ἀναγκαῖοι, relatives.*—*καὶ πρὸς . . . . τινες, and some of the Persians* (also came) *to those with him* (*i. e.*, to his followers).—*ἔνιοι*, in apposition with *τινες.*—*δεξιάς, assurances* (made by pledging the right hand).—*μὴ . . . αὐτοῖς, that the king would not remember-for-evil against them.*—*ἐπιστρατείας*, governed by *μνησι-*

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Page 135 *κακήσειν*, Rule VIII.—*τῶν παρῳχημένων*, *of the past* (literally, *of the things that had gone by*).

§ 2. *τούτων δὲ γιγνομένων*, *now while these things were going on* (Rule LV.).—*ἐνδηλοι . . . . νοῦν*, *Ariæus and his people became plainly less attentive to the Greeks* (literally, *were obvious, less applying their mind to the Greeks*). The phrase *οἱ περί* (or *οἱ ἀμφί*), with an accusative, means, generally, *the person spoken of and those about him*; sometimes, *the person himself*; and sometimes, again, *those about him*. The first is the most common use.—*καὶ διὰ τοῦτο*, *on this account, too.* —*τοῖς πολλοῖς*, *the mass* (*i. e.*, the common soldiers).

§ 3. *τί μένομεν*, *why stay we here?*—*ἢ οὐκ ἐπιστάμεθα*, *for do we not know.*—*ἡμᾶς ἀπολέσαι ἂν . . . . ποιήσαιτο*, *must hold it of the* 136 *utmost importance to destroy us.*—*καὶ . . . . εἴη*, *even all the rest of the Greeks* (*i. e.*, at home) *may be afraid* (literally, *that fear may be to the rest*, &c.).—*διὰ τὸ . . . . στράτευμα*, *because of his army being scattered* (literally, *on account of the scattering to him of his army*). *διεσπάρθαι*, perf. pass. infin. (Rule XXXII.) of *διασπείρω*.—*ἐπὰν* = *ἐπεὶ ἂν*.—*ἁλισθῇ*, *shall be collected* (subj. by Rule XLVI.).—*οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν*, *it is impossible that he will not attack us* (i. e., *he will, most certainly, attack us*).

§ 4. *ἴσως δέ που*, *perhaps, too, somewhere.*—*ἀποσκάπτει τι*, *he will dig a trench* (literally, *dig out somewhat*).—*ἄπορος ἦ*, *may be impassable.*—*ἑκών γε*, *at least willingly.*—*βουλήσεται*, *will he agree.*—*ἡμᾶς . . . ἀπαγγεῖλαι*, *that we shall go* (back) *to Greece and tell* (I., 543, *a*).—*τοσοίδε ὄντες*, *bring so few.*—*ἐπὶ ταῖς θύραις αὐτοῦ*, *at his own gates*, *i. e.*, in his own territory, and not far from his capital.

§ 5. *ἄπιμεν*, pres. for fut. (I., 593, *Rem.*).—*ἐπὶ πολέμῳ*, *for war*, *i. e.*, with hostile purposes.—*παρὰ*, *contrary to.*—*ἔπειτα*, *then.*—*ὅθεν*, *a place whence.*—*αὖθις δέ*, *in the second place.*—*ὁ ἡγησόμενος*, *our guide* (literally, *who shall guide us*).—*ἅμα ταῦτα ποιούντων ἡμῶν*, *just as soon as we do these things.*—*ἀφεστήξει*, fut. of *ἀφίστημι*, formed from *ἕστηκα*, *I stand*; hence meaning *will stand aloof*, i. e., *forsake.*—*ἀλλὰ καὶ . . . ὄντες*, *nay, even those who were before* (friends).

§ 6. *ἡμῖν διαβατέος*, *must be crossed by us* (Rule XXXVI.)—*τὸν δ' οὖν . . . . διαβῆναι*, *but then, on the other hand, the Euphrates, we know that it is impossible to cross* (for *we know that it is impossible to cross the Euphrates*).—*κωλυόντων πολεμίων*, Rule LV.—*οὐ μὲν δή*, *nor, indeed, again.*—*ἂν* = *ἐάν*.—*οἱ πλεῖστοι . . . .ἄξιοι*, *very many, and very good* (literally, *worthy of very much*).—*νικῶντες*, *we conquering* (i. e., *if we conquer*).—*ἡττωμένων* (*sc.* *ἡμῶν*), *if we are vanquished*, Rule LV. —*οἷόν τε* (*sc.* *ἂν εἴη*), *it would be possible.*

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§ 7. *ᾧ οὕτω . . . . ἀπολέσαι*, literally, *to whom there are so many resources if he wishes to destroy us.*—*ὅ,τι δεῖ αὐτόν, why it is necessary for him.* *βασιλέα* is subject of *ὁμόσαι*, and *αὐτόν* is inserted, in apposition with *βασιλέα*, because of the long parenthesis. —*τὰ ἑαυτοῦ . . . ποιῆσαι, to make his own pledges false* (*i. e.*, to violate them).—*τοιαῦτα πολλά, many such things.* Page 136

§ 8. *τούτῳ, sc. χρόνῳ.*—*τὴν ἑαυτοῦ δύναμιν, his own force.* —*ὡς εἰς οἶκον ἀπιών, as if meaning to go home* (Rule XXXIV., *Rem.*).—After *Ὀρόντας* supply *ἔχων.*—*ἦγε, he* (*i. e.*, Orontes) *was conducting.*—*ἐπὶ γάμῳ, for marriage.* He had been rewarded with the hand of the king's daughter, and was conducting her home. 137

§ 9. *ἐντεῦθεν δὲ ἤδη, from thence now at length.*

§ 10. *αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, moved on by themselves* (literally, *themselves by themselves*).—*ἑκάστοτε, every time* = always.—*ἀπέχοντες . . . μεῖον, keeping apart from each other a parasang or less* (i. e., *nearly*).

§ 11. *ἐκ τοῦ αὐτοῦ* (*sc. τόπου*), *from the same place.*—*πληγὰς ἐνέτεινον ἀλλήλοις, they* (often) *threatened one another with blows* (literally, *stretched out blows over one another*).

§ 12. *τὸ . . . τεῖχος, to the wall called that of Media.* The Median wall was before mentioned, B. I., c. VII., § 15.—*εἴσω, within.*—*ὀπταῖς, burnt.*—*ἐν ἀσφάλτῳ κειμέναις, laid in bitumen* (used for cement).

§ 13. *τὴν μὲν, the one.*—*τὴν δ' ἐζευγμένην*, &c., *and the other joined by seven boats, i. e.*, a bridge of seven boats joining the two banks.—*κατετέτμητο*, pluperf. *pass.* of *κατατέμνω.*—*ἐπὶ τὴν χώραν, through the land.*—*ἑλάττους*, nom. plur.—*τέλος δε . . . μελίνας, and at last, even little channels, as in Greece* (they are cut) *through the millet-fields.*—*ᾗ ὄνομα* (*ἦν* understood), *whose name was* (literally, *to which the name was*).—*ποταμοῦ*, Rule XIII.—*σταδίους*, Rule XXIX.

§ 14. *παρ' αὐτὴν, beside it.*—*δένδρων*, Rule XII., *c.*—*οὐ μέντοι καταφανεῖς ἦσαν, were yet not in sight.*

§ 15. *ἔτυχον . . . ὄντες* (Rule XXXV., *Rem.* 4), *happened to be walking* (literally, *in a walk*).—*ποῦ ἂν ἴδοι, where he might see* (Rule LVI.).—*καὶ ταῦτα . . . . ξένου, and this too, notwithstanding he was from Ariæus, the friend of Menon.* Coming from Ariæus, it seemed suspicious that he did not ask for Menon. 138

§ 16. *μὴ ὑμῖν . . . . οἱ βάρβαροι, lest the barbarians attack you during this night.*—*τῆς νυκτός*, Rule XVI.—*τῷ πλησίον* (II., 23) *παραδείσῳ, the neighbouring park.*

§ 17. *καὶ . . . φυλακήν, and they advise you to send a guard to the bridge*, &c.—*ὡς, because.*—*ὡς μὴ . . . διώρυχος, that you may not get*



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Page 138 *across, but be intercepted between* (literally, *in the midst of*) *the river and the canal.*—διαβῆτε, ἀποληφθῆτε, Rule XLIV.

§ 19. νεανίσκος . . . παρόντων, *a certain youth of those present.*—ὡς οὐκ ἀκόλουθα εἴη, &c., *that the* (two things) *were not consistent,* viz., *the purpose of making an attack, and that of breaking down the bridge.* The *future* infinitives, ἐπιθήσεσθαι, λύσειν, express the *purpose.*—ὅτι ἐπιτιθεμένους, *that, if they attack us* (literally, *making an attack*).—ἢ νικᾷν δεήσει, ἢ ἡττᾶσθαι, *they must either conquer or be worsted.*—ἔχοιμεν ἂν . . . . σωθεῖμεν, *would we have* (a place) *whither we might flee and save ourselves* (I., 543, *a*), i. e., *we could not find safety anywhere.*

§ 20. λελυμένης τῆς γεφύρας (Rule LV.), *the bridge having been broken down.*—πολλῶν ὄντων πέραν, *though there are numbers on the other side* (Rule LV.).

§ 21. πόση τις, *how large.*—εἴη, Rule LVI.

139 § 22. τότε δὴ καὶ ἐγνώσθη, *then, indeed, it was plainly perceived.*—ὑποπέμψαιεν, *had craftily sent.* Observe the force of ὑπό in composition with πέμπω.—διελόντες, 2 aor. part. of διαιρέω.—νήσῳ, *island,* so called because it lay between the river and the canal.—ἑρύματα . . . . διώρυχα, *having, as defences, on the one side, the Tigris, and on the other the canal.* Τίγρητα and διώρυχα are in apposition with ἑρύματα.—ἐν μέσῳ, *intervening.*—καὶ . . . . ἐνόντων, *and as its inhabitants would till it* (literally, *those who will till it, dwelling in it*).—εἶτα δὲ . . . ποιεῖν, *and, moreover, it would be a place of refuge, if any one should wish to injure the king, i. e.,* any criminal or rebel might take refuge there.

§ 23. μετὰ ταῦτα ἀνεπαύοντο, *after this they went to rest.*—καὶ οὔτε . . οὐδαμόθεν, *but neither did any one, from any quarter, attack them.* Notice the repetition of the negative to strengthen the negation. So, in the next clause, οὔτε . . οὐδείς, *nor did any one.*

§ 24. ὡς . . . πεφυλαγμένως, *with the utmost possible caution.*—ἐξήγγελλον . . . . ἐπιθήσεσθαι, *for some of the Greeks* (that were) *with Tissaphernes sent them word that the Persians intended to attack* (them) *while crossing.* Supply οἱ Πέρσαι before μέλλοιεν. διαβαινόντων is the genitive absolute, with αὐτῶν understood.—σκοπῶν εἰ διαβαίνοιεν, *looking whether they crossed.*—ᾤχετο ἀπελαύνων, *he rode off at speed.*

§ 25. πρὸς . . . ἀδελφὸς, *near which an illegitimate brother of Cyrus and Artaxerxes met the Greeks.*—ὡς βοηθήσων, Rule XXXIV.—ἐπιστήσας, *halting.*—παρερχομένους . . ἐθεώρει, *he surveyed the Greeks as they passed.*

§ 26. εἰς δύο, *two abreast.*—ἄλλοτε καὶ ἄλλοτε, *now and then.* The

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frequent halts apparently *lengthened* the line.—*ὅσον . . . ἐπίστασιν, so long time as he halted the van of the army, just so long time must the halt be through the whole line.*—*τὸ ἡγούμενον* (*the van*), accusative, governed by *ἐπιστήσειε.*—*καὶ . . . Ἕλλησι, even to the Greeks themselves.* Page 139

§ 27. *εἰς τὰς Παρυσάτιδος κώμας, to the villages of Parysatis:* so called because the revenue derived from them was allotted to her support.—*ταύτας, these* (villages)—*Κύρῳ ἐπεγγελῶν, in order to insult* (the memory of) *Cyrus.*—*ἐπέτρεψε, assigned.*—*πλὴν ἀνδραπόδων, except slaves.* They were allowed to carry off any booty but slaves.—*ἐνῆν δὲ, but there were there.* 140

§ 28. *ἐξ ἧς οἱ βάρβαροι διῆγον, from which the barbarians brought over.*

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## Chapter V.

§ 2. *ἔδοξεν*, see note on *ἐδόκει*, page 121, § 9.—*ξυγγενέσθαι, to confer with.*—*παῦσαι, to put an end to.*—*πρὶν . . . γενέσθαι, before strife should grow out of them.*—*ἐροῦντα . . . . . χρῆζοι, to say that he* (Clearchus) *wished to confer with him* (Tissaphernes).—*ἑτοίμως, promptly.*—*ἐκέλευεν, bade.*

§ 3. *ἡμῖν ὅρκους γεγενημένους, that oaths have been sworn by us.*—*φυλαττόμενον . . . ἡμᾶς, but I see you guarding against us, as if* (we were) *enemies.*—*ἀντιφυλαττόμεθα, keep on our guard in turn.*

§ 4. *ἐπεὶ δὲ σκοπῶν, &c., but since now, watching, I cannot, on the one hand, perceive that you, &c.*—*ἐγώ τε σαφῶς οἶδα, and, on the other hand, I myself know assuredly.*—*εἰς λόγους σοι ἐλθεῖν, to confer with you* (literally, *to come to words with you*).—*ἐξέλοιμεν, we may remove.*

§ 5. *οἶδα, I have known.*—*ἤδη, before now.*—*τοὺς μὲν—τοὺς δὲ, some—others.*—*φθάσαι βουλόμενοι πρὶν παθεῖν, wishing to anticipate before suffering injury, i. e.*, wishing to strike the first blow, and so avert the supposed danger.—*τοὺς οὔτε . . . . οὐδέν, upon those neither intending, nor even desiring,* (to do) *any such thing* (evil). Observe that *ἐποίησαν* governs the two accusatives, *κακά* and *μέλλοντας* (Rule XXVII., 2). 141

§ 6. *συνουσίαις μάλιστα, best by conferences* (between the parties).—*ἂν παύεσθαι, may be put an end to.*—*ὡς, that.*—*ἡμῖν ἀπιστεῖς, you distrust us* (Rule XVII., 7).

§ 7. *οἱ θεῶν ὅρκοι, the oaths of the gods, i. e.*, the oaths made to the gods, or in their names. *θεῶν* is the *objective* genitive (Rule VI.) —*ὅστις . . . . παρημεληκὼς, and whoever is conscious of having vio-*

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Page 141 *ited these* (oaths). *τούτων* is governed by *παρημεληκὼς*.—*σύνοιδεν αὑτῷ*, literally, *knows with himself*.—*τὸν γὰρ θεῶν πόλεμον . . . . .ἀποσταίη, for, the hostility of the gods, I know not, with what speed flying, one could escape it; nor into what darkness* (running) *he could shun it; nor into what strong-hold and evade it.* The distinction between *ἀποφύγοι* and *ἀποδραίη* is explained above.—*πάντη γὰρ . . . . κρατοῦσι, for, everywhere, all things are subject to the gods, and, everywhere, of all alike the gods are masters.* These are noble utterances from the mouth of a heathen.

§ 8. *παρ' οἷς . . . κατεθέμεθα, with whom* (*i. e.*, the gods) *we, having formed our alliance with each other, have deposited it.* As if the treaty, sworn to before the gods, were deposited with them for safe keeping.—*τῶν δ' ἀνθρωπίνων*, &c., *on the other hand, of human affairs, I consider you, in our present circumstances, to be the greatest good for us.*

§ 9. *διὰ σκότους, dark* (literally, *through darkness*).—*πᾶς δὲ ὄχλος φοβερὸς, and every collection of people a source of alarm.—φοβερώτατον* (Rule II., *Rem.* 1) *δ' ἐρημία, but solitude the most alarming of all.*

§ 10. *εἰ δὲ δὴ καὶ μανέντες, but if, further, being even crazy, we should kill you.—ἄλλο τι ἢ* (II., 120) . . . . *ἀγωνιζοίμεθα, would we not,* (merely) *having slain our benefactor,* (then have to) *fight the king, the greatest avenger?—ὅσων δὲ δὴ*, &c., *and, finally, of how great hopes, and of what sort, I should deprive myself.—ταῦτα λέξω, this I will tell you.*

142 § 11. *τῶν τότε, the men of that time.—εὖ ποιεῖν ὃν βούλοιτο, to benefit whom he pleased.—τὴν δὲ βασιλέως δύναμιν . . . . . οὖσαν, and the king's army, which Cyrus found opposed* (to him)—*this* (I see) *is allied to you.* He thus shows that Tissaphernes was even in a much better position to benefit the Greeks than Cyrus had been.

§ 12. *τούτων . . . ὄντων, since these things are so.—ἀλλὰ μὴν, but besides.—ἐρῶ . . . . ὧν, for I will mention also those considerations from which*, &c.—*καὶ σὲ βουλήσεσθαι, that even you will be desirous.*

§ 13. He goes on now to give the *considerations* just mentioned (*ταῦτα*). 1. The Mysians are troublesome; 2. The Pisidians, and others also; and, 3. The Egyptians.—*δυνάμει*, the *Greek* army.—*ταπεινοὺς παρασχεῖν, to render obedient.—τοιαῦτα, such* (*i. e.*, rebellious, like the Mysians and Pisidians).—*ἃ οἶμαι . . . . . εὐδαιμονίᾳ, which I could cause to cease always disturbing your quiet.*—*Αἰγυπτίους* is governed by *κολάσεσθε.—τεθυμωμένους, angry with.—οὐχ ὁρῶ . . .οὔσης, I do not see what auxiliary force using, you could punish* (them) *more easily than this* (force) *now with me.*

§ 14. *ἀλλὰ μὴν, but, moreover.—πέριξ, in the neighbourhood.—τῳ = τινι, to any one* (of them).—*ὡς μέγιστος* (*sc. φίλος*) *ἂν εἴης, you*

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*might be the most valuable friend possible.*—ὡς δεσπότης ἀνασ- Page
τρέφοιο, *you might conduct yourself as master.*—ἔχων ἡμᾶς 142
ὑπηρέτας, *with our aid* (literally, *having us* as *servants*).—ἧς . . . . *δικαίως, which* (*i. e.*, gratitude), *having been saved by you, we should justly cherish for you.*

§ 15. *δοκεῖ* has for its subject the clause *τὸ σὲ ἡμῖν ἀπιστεῖν, your distrusting us.*—*τὸ ὄνομα . . . λέγων, the name* (of the man) *who is so able at speaking, as to persude you, by speaking.*—*ὡς, that.*—*ἀπημείφθη* (1 aor. of *ἀπαμείβομαι*), *answered.*

§ 16. *ταῦτα γὰρ γιγνώσκων, for while you know these things.*—*καὶ σαυτῷ κακόνους εἶναι, to be ill-disposed even toward yourself.*—*ὡς δ' ἂν μάθῃς, but, in order that you may know.*—*ἀντάκουσον, do you, in turn, listen.*

§ 17. *πότερά σοι δοκοῦμεν, &c., whether do we seem to you to be in want of plenty of cavalry, &c.*—*ἐν ᾗ, with which.*—*ἀν-* 143
*τιπάσχειν . . . . κίνδυνος, and there be no danger of suffering in return.*

§ 18. *ἀλλὰ . . . . δοκοῦμεν, well, then, do we seem to lack places suitable for attacking you?*—*οὐ διαπορεύεσθε, are you not passing through?*—*τοσαῦτα δὲ ὄρη . . . παρέχειν, and must you not* (do you see) *cross so many mountains, which it is in our power, by preoccupying, to make impassable for you?*—*ταμιεύεσθαι, to decide at our pleasure.*—*ὁπόσοις ἂν . . . μάχεσθαι, with how many of you we will choose to fight.* The Persians (he means) could divide the Greek forces at the rivers, and fight with what part of them they pleased.—*εἰσὶ δ' . . . . διαβαίητε, and there are* (some) *of them which you could never cross at all.*

§ 19. *πῦρ . . . . ἀντιτάξαι, fire is stronger than the produce* (of the earth), *which* (*i. e.*, the grain, &c.) *we can burn up, and* (so) *array famine against you.*—*ᾧ, with which* (*i. e.*, famine).

§ 20. *ἐκ τούτων . . . αἰσχρός, out of all these, should we choose just the very method which alone is impious before the gods and base before men?*

§ 21. *παντάπασι . . . ἐστὶ, now it is altogether the part of men without resources, &c.*—*καὶ τούτων πονηρῶν, and them wicked* (i. e., *of men* who are wicked withal).—*οἵτινες ἐθέλουσι*, a change of construction, as the natural one would be *ἐθέλειν, to wish.*

§ 22. *ὑμᾶς ἐξὸν ἀπολέσαι, when it was in our power to destroy you* (Rule LV., *Rem.* 2).—*ἐπὶ τοῦτο ἦλθομεν, did we not set about it* (literally, *go upon this*).—*ὅτι ὁ ἐμὸς . . . . γενέσθαι, that the cause of this was, my desire—as to myself being faithful to the Greeks.*—*καὶ ᾧ . . . ἰσχυρόν, and that, by the very same foreign force* (*i. e.*, the 144
Greek) *by which Cyrus went up in confidence through hire, by*

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Page 144 *that same force I might go down through* (my) *kindness* (to them).

§ 23. *ὅσα δέ μοι . . . ἔσεσθε, as to what things you can* (literally, *will*) *be useful to me in.*—*τὰ μὲν, some of them.*—*τὸ δὲ μέγιστον, but the greatest one.*—*τὴν μὲν . . . ἔχειν, for it belongs to the king alone to wear the tiara erect upon his head.* The common turban was flexible, that of the king alone was stiff and upright.—*τὴν δ' ἐπὶ . . . ἔχοι, but* (an upright) *one upon the heart,* perhaps, *with your assistance* (literally, *you being by*) *even another might easily wear.* Tissaphernes here insinuates that he would revolt against the king, and need the aid of the Greeks.

§ 24. *εἶπεν, i. e.,* Clearchus.—*ἔφη* is often repeated pleonastically when *εἶπε* has not *τάδε* or *ὧδε* connected with it.—*τοιούτων . . . ὑπαρχόντων* (Rule LV.), *when such elements of friendship between us exist.*—*οἵτινες πειρῶνται διαβάλλοντες, those who endeavour, by slander.*—*τὰ ἔσχατα, extreme punishments.*

§ 25. *ἐν τῷ ἐμφανεῖ, openly.*—*ὡς . . . στρατιᾷ, that you are plotting against me and my army.*

§ 26. Clearchus, completely deceived, replies, *ἄξω πάντας, I will bring them all* (*i. e.,* the generals, &c.).—*ὅθεν ἀκούω, from what source I hear* (things).

§ 27. *ἐκ . . . . λόγων, after this conference* (literally, *after these words*).—*φιλοφρονούμενος τότε μέν, showing kindness* THEN.—*σύνδειπνον ἐποιήσατο, made him his companion at table.*—With *ὑστεραίᾳ,* supply *ἡμέρᾳ.*—*δῆλός τ' . . . . Τισσαφέρνην,* literally, *was both evident thinking that Tissaphernes bore himself very friendly.*—*ἐκεῖνος, i. e.,* Tissaphernes.—*χρῆναι, that it was necessary.*—*οὓς ἐκέλευσε, those whom he* (had) *invited.*—*καὶ οἳ . . . Ἑλλήνων, and whoever of the Greeks should be convicted* (*as*) *slandering.*—*ὡς . . . τιμωρηθῆναι, to punish them as traitors,* &c.—*αὐτοὺς* is antecedent of *οἳ.*—*τιμωρηθῆναι* depends on *χρῆναι.*

§ 28. *εἶναι . . . Μένωνα, that Menon was the slanderer.*—*εἰδὼς, knowing.*—*αὐτὸν καὶ, that he* (*i. e.,* Menon) *both.*—*στασιάζοντα αὐτῷ, was forming a party against him* (*i. e.,* Clearchus).

§ 29. *πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, should have their thoughts toward himself* (*i. e.,* should look to him alone as their leader).—*τοὺς παραλυποῦντας, those who were disaffected* (to him).—*τῶν . . . αὐτῷ, but some of the soldiers said, in opposition to him.*—*μὴ ἰέναι . . . . στρατηγοὺς, that not all the captains and generals should go.*

145 § 30. *κατέτεινεν, contended.*—*ὡς εἰς ἀγορὰν, as if* going *to the market.*

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§ 31. *ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, at the tent-door of Tissaphernes* (literally, *at the gates*).—*παρεκλήθησαν εἴσω, were invited within* Page 145

§ 32. *ἀπὸ τοῦ αὐτοῦ σημείου, at one and the same signal.* According to Diodorus, the signal was the raising of a purple banner.—*ὅτινι . . . Ἕλληνι, whatsoever Greek they chanced upon.*

§ 33. *ἱππασίαν αὐτῶν ἐθαύμαζον, were surprised at their riding about.*—*ὅ,τι . . . . φεύγων, they were in doubt as to what* the Persians *were doing, until Nicarchus, the Arcadian, came running.*—*πάντα τὰ γεγενημένα, all that had been done.*

§ 34. *ἐκ τούτου δή, immediately.*—*αὐτοὺς, they* (*i. e.*, the Persians).

§ 35. *καὶ τὸν . . . . γιγνώσκειν, that he hoth saw Tissaphernes's brother with them, and knew him.*

§ 36. *προσελθεῖν, to come out to them.*

§ 37. *φυλαττόμενοι, on their guard,* i. e., *carefully.*—*ὅπως . . . Προξένου, in order to learn what had befallen Proxenus* (literally, *the things concerning Proxenus*).—*ἐτύγχανεν ἀπὼν, happened to be absent* (Rule XXXV., *Rem.* 4).

§ 38. *εἰς ἐπήκοον, within hearing.*—*ἐφάνη, has appeared, i. e.,* has been detected.—*ἔχει τὴν δίκην, has his reward.*— *τέθνηκε, is dead.*—*ἀπαιτεῖ* governs both *ὑμᾶς* and *ὅπλα* (Rule XXVII., 3).—*αὐτοῦ . . . δούλον, for he says they are his, inasmuch as they belong to Cyrus, his vassal.* 146

§ 39. *οἵτινες, who,* nominative to *ἀπολωλέκατε* and *ἔρχεσθε.*—*ὁμόσαντες . . . νομιεῖν, having sworn to consider the same persons with ourselves as friends and enemies* (*i. e.*, having sworn that our friends and enemies should be yours).—*νομιεῖν,* I., 496, *c.*—*ἡμῖν,* dative with *αὐτοὺς,* by Rule XVII., ☞.—*σὺν, in concert with.*—*τούς τε . . . . ἀπολωλέκατε, you have both destroyed these very men to whom you swore.*

§ 40. *Κλέαρχος γὰρ πρόσθεν . . . ἐγένετο, but Clearchus was first detected plotting against Tissaphernes,* &c. (literally, *became evident* plotting, &c.).

§ 41. *ἐπὶ τούτοις, in reply to this.*—*δίκαιον . . . ἐπιορκοῦντας, for it is right that perjurers should perish.*—*πειράσονται . . . ξυμβουλέυειν, they will endeavour to give the best counsels both to you and to us.*

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## Chapter V.

§ 1. *ἀνήχθησαν, were taken up* (*ἀνάγω*).—*ὡς, τὸ* (II., 202, 2).—*ἀποτμηθέντες τὰς κεφαλάς, having their heads cut off* (Rule XXVIII.).—*ἀποτμηθέντες,* 1 aor. pass. part. of *ἀποτέμνω.*—*εἰς μὲν . . .* 147

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Page 147 *ἐχόντων, one of them, Clearchus, by the acknowledgment of all who knew him well* (literally, *confessedly of all having* themselves *experienced about him*).—*δόξας γενέσθαι, having shown himself to be.*—*ἐσχάτως, to the highest degree.*

§ 2. *καὶ γὰρ δὴ* (II., 132, 1), *and* (this is so), *for, in fact.*—*ἕως, so long as.*—*πρὸς, against.*—*παρέμεινεν, remained,* i. e., *in the service of the Lacedæmonians.*—*εἰρήνη ἐγένετο, peace was made.*—*τὴν αὑτοῦ πόλιν, his own city* (Sparta).—*ἀδικοῦσι, are inflicting injuries upon.*—*καὶ διαπραξάμενος . . . . Ἐφόρων, and having obtained* (as large supplies) *as he was able from the Ephori.*—*ὡς πολεμήσων* (Rule XXXIV., *Rem.*).

§ 3. *μεταγνόντες πως οἱ Ἔφοροι, the Ephori, on some account or other, changing their plan.*—*ἤδη . . . αὐτοῦ, when he had already departed* (Rule LV.), literally, *being without.*—*ἀποστρέφειν, to turn him back* (*i. e.*, to recall him).—*ἰσθμοῦ, the isthmus* (of Corinth).—*ᾤχετο πλέων, sailed away* (Rule XXXV., *Rem.* 4).

§ 4. *ἐκ τούτου . . . ἐθανατώθη, on this he was even condemned to die.* —*τελῶν, magistrates* (*i. e.*, the Ephori).—*ἀπειθῶν, disobedient* (or *mutinous*).—*ἄλλη, elsewhere.* The place *where* it is recorded is not known; perhaps Xenophon *thought* he had written it in Book I., ch. i., § 9, when he mentions Clearchus.

§ 5. *ἐτράπετο, turn himself to—give himself up to.*—*ἀπὸ,* II., 57, 3, *c.*—*μάχῃ, in battle.*—*καὶ ἀπὸ τούτου δὴ, and from this* (time) *forth.* —*ἔφερε καὶ ἦγεν αὐτοὺς, καὶ πολεμῶν διεγένετο, he ravaged and plundered them, and kept on warring.* With *ἔφερε καὶ ἦγεν* compare the Latin phrase *agebat et ferrebat.*—*μέχρι . . . στρατεύματος, until Cyrus needed his force.*—*ἐκείνῳ,* i. e., *Cyrus.*—*πολεμήσων,* Rule XXXIV., *Rem.*

§ 6. *ταῦτα . . . εἶναι, these acts, it seems to me, are* (characteristic) *of a war-loving man* (Rule XI., *Rem.* 1).—*ἐξὸν,* Rule LV., *Rem.* 2.—*αἱρεῖται, prefers.*—*ὥστε πολεμεῖν, so as to be making war* (he prefers toil to ease, if it be for war), Rule XLIV., *Rem.* 4.—*χρήματα ἔχειν ἀκινδύνως, to enjoy wealth in security.*—*μείονα ταῦτα ποιεῖν, to make it* (*i. e.*, his wealth) *less.*

148 § 7. *αὖ ταύτῃ, again, in this.*—*καὶ ἡμέρας καὶ νυκτὸς,* Rule XVI.—*ἄγων ἐπὶ τοὺς πολεμίους, leading* (his followers) *against the foe.*—*ἐν τοῖς δεινοῖς, in perilous circumstances.*—*οἱ παρόντες, those who were with him.*

§ 8. *ἀρχικὸς, qualified to command.*—*ὡς δυνατὸν . . . εἶχεν, as far as could be with such a temper as he also had.*—*φροντίζειν . . . . ἐπιτήδεια, of taking thought how his army should get supplies.*—*ἐμποιῆσαι . . . . .*

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Κλέαρχῳ, *of impressing it upon his followers that they must obey Clearchus* (Rule XXXVII.). Page 148

§ 9. ἐκ τοῦ χαλεπὸς εἶναι, *by being severe* (literally, *from the to-be-severe*).—ὁρᾷν στυγνὸς, *gloomy to look at* (Rule XXX., ☞).—φωνῇ, Rule XIX.—ὡς καὶ αὐτῷ μεταμέλειν, *so that he repented* (literally, *it repented him*), Rule XLIV., *Rem.* 4.—μέλει and its compounds govern the dative of the person (and the genitive of the thing, when the latter is expressed).—ἔσθ' ὅτε, *sometimes* (literally, *there is when*).—γνώμῃ, *purposely* (*i. e.*, on *principle*, or *system*, rather than from *passion*).—ἀκολάστου, *without discipline.*

§ 10. ἀλλὰ . . . ἔφασαν, *moreover, they even reported that he said.*—ὡς δέοι, *that it behooved.*—εἰ μέλλοι . . . ἀφέξεσθαι, *if he wished either to keep guard, or to abstain* from injuring *friends.*—ἀπροφασίστως, *promptly* (literally, *without excuses*).

§ 11. ἤθελον . . . σφόδρα, *they were willing to hear him exceedingly*, i. e., *they willingly obeyed him closely.*—οὐκ ἄλλον, *no one else* (or *no other leader*).—τὸ στυγνὸν . . . φαίνεσθαι, *they said that the gloom in his countenance became shining, i. e.*, his stern features were lighted up with animation.—ἐῤῥωμένον, *seemed to be strength against the foe.*—ἐῤῥωμένον, part. perf. pass. of ῥώννυμι, used as noun.

§ 12. ὅτε . . . . γένοιντο, *but whenever they got out of the danger.*—ἐξείη . . . . ἀπιέναι, *and they could go to other* (leaders) *to be commanded.*—διέκειντο, *were disposed.*

§ 13. φιλίᾳ, *from affection.*—ἑπομένους, *followers.*—πόλεως, *the state.*—ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ, *or constrained by want or by some other necessity.* Render the whole sentence from οἵτινες δὲ as follows: *and those who, either by the command of the state, or constrained by want or some other necessity, followed him, he made* (literally, *he used*) *perfectly obedient.*

§ 14. ἤδη . . . . στρατιώτας, *the things making* (*i. e.*, the causes that made) *his soldiers capable were great indeed.*—θαῤῥαλέως ἔχειν, *to be bold* (literally, *to have themselves boldly*).—παρῆν, *was present with them.* 149

§ 15. οὐ μάλα ἐθέλειν, *to have greatly disliked.*

§ 16. Πρόξενος δὲ: the δὲ is here correlative of μὲν in εἰς μὲν, § 1.—εὐθὺς . . . ὤν, *while yet a boy* (literally, *immediately being a boy*).—ἔδωκε . . . . Λεοντίνῳ, *he paid money to Gorgias of Leontium.* Gorgias taught rhetoric, and charged heavy fees for instruction.

§ 17. συνεγένετο ἐκείνῳ, *he had studied under him* (literally, *been with him*).—ἱκανὸς . . . ἄρχειν, *deeming himself now to be competent both to command* (Rule XXX., 2).—φίλος ὢν . . . εὐεργετῶν, *if he should be-*



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Page 149 *come a friend to great men*, (deeming himself competent) *to equal them in conferring benefits* (literally, *not to be surpassed doing good*). He believed that he could serve the great as much as they could serve him, and so not incur obligation by associating himself with them.—*ἦλθεν . . . πράξεις, he entered into this enterprise with Cyrus.*—*ᾤετο κτήσεσθαι, he believed he would secure* (Rule XXXI., *Rem.* 2).

§ 18. *τοσούτων*, governed by *ἐπιθυμῶν, desiring* (Rule VIII., *c*).—*σφόδρα . . . εἶχεν, very plainly also, on the other hand, he showed this* (literally, *he had this very plain*).—*ὅτι . . . ἀδικίας, that he wished to gain none of these things by injustice.*—*ᾤετο δεῖν, he thought it becoming.*—*τούτων*, governed by *τυγχάνειν*, Rule VII., *e*.—*ἄνευ . . . . μή, but apart from these, not at all.*

§ 19. *ἄρχειν . . . ἀγαθῶν, to command good and obedient* (troops).—*οὔτ' αἰδῶ οὔτε φόβον, neither respect nor fear.*—*ἀλλὰ καὶ . . . ἐκεῖνον, but, on the other hand, he was more in awe of his soldiers, than his soldiers* (literally, *those commanded*) *were of him.*—*τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, the being hated by his soldiers.*—*οἱ στρατιῶται*, supply *φοβούμενοι.*—*τὸ ἀπιστεῖν, the disobeying.*

§ 20. *πρὸς . . . . δοκεῖν, in order both to be a capable commander and to seem such.*—*τὸν . . . ποιοῦντα, the* (soldier) *that acted well.*—*ἐπεβούλευον . . . . ὄντι, forming designs upon him as being a man easily circumvented.*

§ 21. *δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, was known to be strongly desirous* (literally, *was evident desiring*, Rule XXXV., *Rem.* 3) *to be rich.*—*ὅπως πλείω λαμβάνοι, that he might seize more* (wealth).—*ἵνα πλείω κερδαίνοι, that he might gain more* (*i. e.*, by gifts, &c.).—*τοῖς μέγιστα δυναμένοις, to the most powerful.*—*ἀδικῶν, if he acted unjustly* (literally, *acting unjustly*, II., 108).

§ 22. *ἐπὶ . . . . ἐπιθυμοίη, for the securing of the things which he desired.*—*ὤν*, Rule XLIX.—*διὰ τοῦ . . . . ἐξαπατᾷν, by perjury and lying, and deceit* (Rule XXXII.).—*τὸ δ' ἁπλοῦν, candour* (literally, *the simple*).—*ἐνόμιζε . . . εἶναι, he thought to be identical with folly* (Rule XVII., 4, ☞).

§ 23. *στέργων . . . οὐδένα, he was not known to love anybody* (Rule XXXV., *Rem.* 3).—*ὅτῳ—τούτῳ, to whomsoever—to this one.*—*φαίη φίλος εἶναι, he professed to be a friend* (Rule LII.).—*πολεμίου*, governed by *καταγέλα.*—*τῶν δὲ . . . διελέγετο, but, as if ridiculing all his associates, he talked with them.* He did not jeer his enemies, but his *friends.*

§ 24. *τὰ δὲ . . . . . λαμβάνειν, he thought that he alone knew that to*

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*seize the unwatched possessions of* (a man's) *friends is very easy.*—ῥᾷστον ὄν, literally, *being easy;* the participle being used instead of the infinitive. Page 150

§ 26. ἀγάλλεται, &c., *prides himself upon piety,* &c.—τῷ . . . δύνασθαι, *in being able to deceive.*—τῷ πλάσασθαι, *in fabricating* (πλάζω).—μὴ πανοῦργον, *not a complete villain.*—τῶν ἀπαιδεύτων . . . εἶναι, *he always reckoned to be of* (the number of) *greenhorns.*—ἐπεχείρει . . . φιλίᾳ, *he sought to be first in friendship* (if he wanted to be a man's most intimate friend).—διαβάλλων τοὺς πρώτους, *by calumniating their chief friends.*—τούτους . . . . κτήσασθαι, *he thought to gain them over.*

§ 27. τὸ . . . . . παρέχεσθαι, *the making his soldiers obedient.* τὸ παρέχεσθαι is governed by ἐμηχανᾶτο.—ἐκ . . . αὐτοῖς, *by joining in crime with them.*—ἠξίου . . . . . ἀδικεῖν, *he expected, by showing, that he was most able and willing to injure.*—εὐεργεσίαν κατέλεγεν, *he called it kindness.*—αὐτοῦ ἀφίστατο, *left him.*—ὅτι . . . . αὐτόν, *he did not kill him when he had used him.*

§ 28. καὶ . . . . ἀφανῆ, *now, in regard to things unseen* (*i. e.*, as to Menon's private character and habits).—ἔξεστι, *it is possible.*—ἃ δὲ . . ἐστί, *the following traits are what everybody knows.*—παρὰ, *under.*—ἔτι ὡραῖος ὤν, *while he* (*i. e.*, Menon) *was yet a young man.*—ξένων, *mercenaries.*—βαρβάρῳ ὄντι, *though a barbarian.*

§ 29. ἀποθνησκόντων δὲ τῶν συστρατηγῶν, *when his fellow-generals perished* (Rule LV.).—ταὐτὰ πεποιηκὼς, *though he had done the same things* (II., 108).—μετὰ, *after.*—ζῶν αἰκισθεὶς ἐνιαυτὸν, *living tortured* (*i. e.*, tortured alive) *for a year.*—τελευτῆς τυχεῖν, *to have found his end* (*i. e.*, perished). 151

§ 30. καὶ τούτω, *these two also* (in apposition with Ἀγίας and Σωκράτης).—εἰς φιλίαν, *in regard to friendship.*

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# NOTES

ON THE

# EXTRACTS FROM HOMER.

[For notes on the Prosody, &c., see *Scanning*, p. 163.]

## Line 1–12.

**Line 1.** Ὣς . . . . Ἕκτωρ, *Thus, then, Hector of the glancing helm spoke and withdrew* (Hector had been conversing with Helen in the house of his brother, Paris).—ὡς for οὕτως (I., 361, 2). —φωνήσας ἀπέβη, I., 543, *a*.—κορυθαίολος, literally, *moving the helmet quickly*. **Line 2.** αἶψα δ' ἔπειτα, *and immediately afterwards*.—δόμους, *to his palace*: generally used in plur. by Hom.—εὐναιετάοντας, *well built*, or *well situated*. **Line 3.** οὐδ' εὗρ', *but he did not find*.—μεγάροισιν, II., 263. **Line 4.** ἦγε, *this one* (or *she*) (II., 261, 1). The γε need not be translated.—παιδὶ, *her child*. **Line 5.** ἐφεστήκει, *was standing upon* (pluperfect form: she *had taken her place* on the turret, and *remained standing there*).—γοόωσα for γοῶσα, from γοάω (II., 280, 1). **Line 6.** ὡς, *when*.—τέτμεν for ἔτετμεν (II., 278, 1). **Line 7.** δμωῇσιν for δμωαῖς, II., 262, *b*, 2.—ἔειπεν for εἶπεν. **Line 8.** εἰ δ', ἄγε: probably an elliptical phrase, equivalent to εἰ δὲ βούλεσθε, ἄγε, *come, if you please, tell me*, &c.—νημερτέα μυθήσασθε, *tell truly* (lit., *true* things). **Line 9.** πῇ ἔβη, *whither went?* Observe the difference of accent between πῇ, in line 9, and πη (enclitic), *somewhere*, in line 10 (I., 362, 1). **Line 10.** ἦέ πη ἐς γαλόων, *whether* (did she go) *somewhere to* (the palace, δόμους understood) *of her sisters-in-law*. ἦέ, Homeric form for ἤ, *whether, or*. **Line 11.** ἐς (ἱερὸν) Ἀθηναίης, *to the Temple of Minerva*. **Line 12.** Τρωαὶ, *the Trojan matrons*.—δεινὴν θεὸν, *dread goddess*. Minerva was on the side of the Greeks.



## Line 13–21.

**Line 13.** τὸν, governed by πρὸς, *to him*.—μῦθον ἔειπεν, uttered a speech = *replied*. **Line 14.** ἐπεὶ μάλ' ἄνωγας (II., 307), *since you*

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Page 187 *strongly command (me).* **Line 18.** *ἐπὶ πύργον μέγαν Ἰλίου, to a lofty tower of Ilium, i. e.,* to one of the turrets on the wall, from which a view of the field of battle could be had.—*οὔνεκ' ἄκουσεν, because she heard.* *ἄκουσεν* for *ἤκουσεν* (II., 278, 1). **Line 20.** 188 *ἀφικάνει,* narrative *present* for the aorist. **Line 21.** *μαινομένῃ εἰκυῖα, resembling one distracted* (with grief).

LINE 22–30.

**Line 22.** *ἤ, said* (for *ἔφη*), from *ἠμί* (for *φημί*).—*ῥα, then* (II., 127).—*ὁ . . . . . Ἕκτωρ, but he, Hector, issued from the mansion.* On *ὁ,* see II., 261, 1.—*ἀπέσσυτο,* 2 aor. mid. of *ἀποσεύω,* syncopated from *ἀπεσύετο,* with *σ* doubled (II., 260, *a*). **Line 23.** *τὴν . . . ὁδόν, by the same way.*—*ἐϋκτιμένας,* II., 253.—*κατ', along.* **Line 24.** *διερχόμενος, traversing* (= *having gone entirely across*). **Line 25.** *πύλας Σκαιάς, to the Scæan gates.* These were the western gates, facing the Greek camp.—*τῇ* (for *ταύτῃ,* II., 261, 1), *there, at that point.*—*ἐμελλε . . . πεδίονδε, he was to go out upon the plain.* *διεξίμεναι* for *διεξιέναι* (II., 303); *πεδίονδε,* I., 287. **Line 26.** *ἐναντίη . . . θέουσα, came running to meet him* (literally, *came running opposite*). **Line 28.** *Ἠετίων, ὅς, Ἠετίων, who.* *Ἠετίων* is a nominative absolute, or a poetic license for the genitive.—*ὑπὸ . . . ὑλήεσσῃ, at the foot of wooded Placus.* Placus was a mountain in Mysia; the city *Thebe,* at its foot, was called *Ὑποπλακίη, Hypoplacian,* to distinguish it from other cities of the same name. **Line 29.** *Κιλίκεσσ' ἀνδρεσσιν* (II., 264, 3), *the Cilicians.* *ἀνάσσειν,* in Homer, more commonly governs the dative than the genitive. **Line 30.** *τοῦ . . . Ἕκτορι, of this* (king), *now, the daughter was had* (as wife) *by Hector.* *ἔχετο* for *εἶχετο,* II., 278, 1.

LINE 31–38.

**Line 31.** *ἤ, she* (II., 261, 1).—*οἱ* (I., 362, 1, *a*), *him* (governed by *ἤντησε*).—*κίεν* for *ἔκιεν* (II., 278, 1). **Line 32.** *νήπιον αὖτως, a mere infant* (literally, *merely*). **Line 34.** *καλέεσκε* (for *ἐκάλει,* II., 292, *Rem.* 2), *he was in the habit of calling.* **Line 35.** *Ἀστυάνακτ', Astyanax (chief of the city).* The Trojans called the boy Astyanax in honour of his father, the defender of the city; as the next sentence expresses it, *οἷος . . . Ἕκτωρ, for Hector, alone, defended Ilium.* *ἐρύετο* from *ῥύομαι.* **Line 36.** *ἦτοι, verily.*—*ὁ, he, i. e.,* Hector.—*ἰδὼν ἐς παῖδα, looking upon his boy.* **Line 37.** *οἱ, him* (enclitic). **Line 38.** *ἔν τ' ἄρα οἱ φῦ χειρὶ, and then clung fast to his hand* (literally, *grew to his hand,* denoting how closely she clung to him). *φῦ* for *ἔφυ,* II., 278, 1. *ἐν* goes with *ἔφυ,* the verb being *ἐμφύομαι.*—*οἱ χειρὶ, the*

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*hand to him* = *his hand.*—*ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν, she both uttered her say, and addressed him aloud.* This whole phrase simply amounts to *she said.* It is a common formula in Homer. —*ἔκ, out,* used adverbially. The student will observe that Homer very commonly uses the prepositions, in connexion with verbs, in an adverbial sense. *ὀνόμαζεν* for *ὠνόμαζεν* (II., 278, 1). Page 188

LINE 39–52.

**Line 39.** *δαιμόνιε, strange man!* An affectionate expression of subdued reproach. The vocative *δαιμόνιε* in Homer is used sometimes in a good sense, more commonly in a bad one. Sometimes, as here, it is employed in affectionate irony.—*φθίσει* (I., 649, 101), *will destroy*—*μένος, impetuosity.* **Lines 40, 41.** *καὶ ἐμ' . . . . ἕσομαι, and widowed me, who soon shall be deprived of thee. σεῦ,* II., 271. *κατακτανέουσιν* for *κατακτανοῦσιν,* fut. of *κατακτείνω* (II., 252). **Line 42.** *κε,* II., 155.—*ἐμοὶ . . . εἴη, it would be better for me.* **Line 43.** *σεῦ ἀφαμαρτούσῃ, having lost thee. ἀφαμαρτούσῃ* agrees with *ἐμοὶ.*—*δύμεναι* for *δῦναι* (II., 296, *Rem.*), *to go beneath.* **Line 44.** *ἐπεὶ . . . ἐπίσπῃς, when even you shall have hastened upon death. ἐπίσπῃς,* 2 aor. subj. of *ἐφέπω.* **Line 45.** *ἀλλ' ἄχεα, but griefs* (*shall be to me:* nom. to *ἔσται* repeated from preceding line). **Line 46.** *ἀμὸν,* II., 273. **Line 47.** *ἔκ, totally:* see note on line 38.—*πέρσεν* for *ἔπερσεν* (II., 278, 1). **Line 49.** *οὐδέ μιν ἐξενάριξε, but did not strip him* (*i. e.,* of his armour). *μιν,* II., 271. *ἐξενάριξε,* 1 aor. of *ἐξεναρίζω.*—*σεβάσσατο* (for *ἐσεβάσατο,* II., 278, 1, and 260, *a*) *γὰρ τόγε θυμῷ, for he had a reverential fear of this* (*i. e.,* of stripping the corpse) *in his breast.* **Line 50.** *κατέκηε,* I., 649, 54. *δαιδαλέοισιν,* II., 263. **Line 51.** *ἠδ', and.*—*ἐπὶ, upon* (the corpse).—*σῆμ' ἔχεεν, he heaped up a tomb* (*i. e.,* a mound of earth).—*περὶ, about* (it).

LINE 53–71.

**Line 53.** *οἳ . . . . . μεγάροισιν, and the seven brothers that were to me in the palace. ἔσαν* for *ἦσαν* (II., 302). **Line 54.** *ἰῷ ἤματι, in one day. κίον* for *ἔκιον.* **Line 56.** *βουσὶν . . . . οἰέσσιν, by their trailing-footed oxen and their white sheep* (*i. e.,* while tending their herds and flocks). *ἀργεννῆς* for *ἀργενναῖς* (II., 262, *b*, 2). *οἰέσσιν,* II., 267, 11. **Line 57.** *μητέρα δ', with regard to my mother* (accusative absolute).—*βασίλευεν,* II., 278, 1. **Line 58.** *τὴν, her* (II., 261, 1).—*ἤγαγ', he led* (= he *had* led).—*ἄλλοισι* = *ἄλλοις.*—*κτεάτεσσιν* = *κτέασιν* (II., 264, 3).—*λαβὼν, receiving* (2 aor. part. of *λαμβάνω*). **Line 60.** *βάλ' Ἀρτεμις ἰοχέαιρα, Diana, the arrow-loving, struck* (i. e., *slew*) *her* 189

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Page 189 The Greeks ascribed sudden deaths of women to Diana; of men, to Apollo. **Line 61.** *ἐσσι*, II., 302. **Line 62.** *θαλερὸς παρακοίτης, blooming spouse.* **Line 63.** *ἀλλ' ἄγε νῦν ἐλέαιρε, but come, now, have pity.—αὐτοῦ, here.* **Line 64.** *μὴ . . . . γυναῖκα, do not make your child an orphan and your wife a widow* (I., 581, *a*).—*θήης*, II., 301. **Line 65.** *λαὸν δὲ στῆσον, but station your people.* **Line 66.** *ἔπλετο, is*; syncopated from *ἐπέλετο*, imperf. of *πέλω*, used as a present. **Line 67.** *τρὶς . . . ἄριστοι, for thrice, on that spot, have the bravest come up and tried* (to scale the wall).—*τῆγε* (adverbial), *just there.*—**Line 68.** *ἀμφ' Αἴαντε δύω*, &c., *the two Ajaxes* (one, the son of Telamon; the other, of Oïleus) *and renowned Idomeneus, and the two Atreidæ* (sons of Atreus) *and the strong son of Tydeus* (*i. e.*, Diomede). On the phrase *ἀμφὶ* or *περὶ* with accus., see note § 2 to page 135. **Line 70.** *πού*, II., 184, 3.—*τίς . . . . . εἰδὼς, some one skilled in auguries has informed them.* *ἔνισπε*, 2 aor. of *ἐνέπω*.

LINE 73–87.

**Line 73.** *ἦ καὶ . . . μέλει, be sure that all those things concern me* (*i. e.*, I have thought of them). **Line 75.** *αἴ κε* for *εἰ ἀν* = *ἐάν*.—*κακὸς ὥς, dastard-like* (I., 361, 2).—*νόσφιν . . . πολέμοιο* (II., 263), *I wander apart from the war* (*i. e.*, seek to avoid fighting). **Line 76.** After *ἀνωγεν* supply *ἀλυσκάζειν*.—*μάθον*, II., 278, 1.—*ἔμμεναι*, II., 302. **Line 78.** *ἠδ' ἐμὸν αὐτοῦ, and my own.* *αὐτοῦ* is in apposition with the genitive *implied* in *ἐμόν*. **Line 79.** *κατὰ φρένα καὶ κατὰ θυμόν, in my mind and heart.* **Line 80.** *ἔσσεται* (II., 302) *ἦμαρ, the day shall come.*—*ὅτ' ἂν ποτ' ὀλώλῃ*, &c., *when, some time, sacred Troy shall perish.* *ὀλώλῃ*, subj. 2d perf. (I., 599). On the use of *ἂν ὀλώλῃ*, see Rule XLI., ☞. **Line 81.** *ἐϋμμελίω* for *ἐϋμμελίου*, genitive of *ἐϋμμελίης*. **Line 82.** *μοι*, governed by *μέλει*.—*Τρώων ἄλγος, grief for the Trojans* (Rule VI., *Rem.*).—*ὀπίσσω, hereafter* (*i. e.*, for what shall happen to them hereafter). **Line 83.** *οὔτ' αὐτῆς Ἑκάβης, nor for Hecuba herself.* Hecuba was wife of Priam, and mother of Hector. **Line 85.** *κονίῃσι* for *κονίαις* (II., 262, *b*, 2). Remember that *κεν* (line 84) qualifies *πέσοιεν*: *οἵ κεν πέσοιεν, who will in all probability fall* (see Rule XLI., ☞). **Line 86.** *ὅσσον* (for *ὅσον*) is correlative of *τόσσον*, line 82: *ὅσσον σεῖ', as much* (grief) *as for thee* (supply *ἄλγος*). *σεῖο* for *σοῦ* (II., 271). **Lines 86, 87.** On *κέν ἄγηται* (*shall lead away for himself*), see, also, Rule XLI., ☞. Remember that *κε* or *κεν* is Homeric for *ἄν*.—*ἐλεύθερον ἦμαρ ἀπούρας, having taken away thy free day* (i. e., *having made thee a slave*). *ἀπούρας* (part. 1 aor. act. of *ἀπαυράω*), a purely Epic form.

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LINE 88–107.

**Line 88.** *ἑοῦσα* for *οὖσα.*—*πρὸς ἄλλης, at the command of another* (woman). **Line 89.** *Μεσσηΐδος ἠ Ὑπερείης, of the Messeïs or Hypereia* (fountains said to be near Larissa). **Line 91.** *καί . . . εἴπῃσιν, then, haply, some one may say. εἴπῃσιν* for *εἴπῃ* (II., 289, 2). **Line 92.** *ὃς ἀριστεύεσκε* (for *ἠρίστευε*, II., 292) *μάχεσθαι, who was the bravest to fight.* **Line 95.** *χήτεϊ ἀνδρὸς τοιοῦδ' ἀμύνειν, from want of a husband able to ward off.* **Line 96.** *ἀλλά . . . . καλύπτοι, but may the earth, heaped up, cover me, dead. καλύπτοι,* Rule XL. **Line 97.** *πρίν πυθέσθαι, before I hear of.* **Line 98.** *οὐ παιδὸς ὀρέξατο, reached after his boy. ὀρέξατο* for *ὠρέξατο*, II., 278, 1. **Line 100.** *ἐκλίνθη, drew back.*—*πατρὸς φίλου, of his father.* The adjective *φίλος* is often used in Homer with the force simply of the possessive pronoun. **Line 101.** *ἰδὲ* for *ἠδὲ, and.* **Line 102.** *δεινὸν νεύοντα, nodding fearful.* **Line 103.** *ἐκ, out* (adverbial).—*ἐγέλασσε*, II., 260, *a.*—**Line 104.** *κρατὸς*, II., 266, 2. **Line 105.** *τὴν, it, i. e., κόρυθα.* **Line 106.** *ὃν φίλον υἱὸν, his beloved boy.*—*κύσε* for *ἔκυσε*, from *κυνέω.*—*πῆλε* for *ἔπηλε* (from *πάλλω*), *dandled.*

LINE 108–134.

**Lines 108, 109.** *δότε . . . ἐμὸν, grant, now, that this my son may become.* **Line 110.** *ὧδε βίην τ' ἀγαθὸν, and just as great in strength.* **Line 111.** *πατρὸς*, Rule XV., 1. **Line 113.** *χαρείη*, opt. 2 aor. pass. of *χαίρω.* **Line 115.** *δέξατο*, II., 278, 1.—*δακρυόεν γελάσασα, smiling tearfully* (smiling amid her tears). **Line 117.** *μιν, her.* **Line 118.** *δαιμονίη, my fond one.*—*ἀκαχίζεο* for *ἀκαχίζου* (II., 252, 1). **Line 119.** *ὑπὲρ αἶσαν, contrary to fate* (i. e., *before my time*).—*με Ἄϊδι προϊάψει, shall hurl me to Hades.* **Line 120.** *μοῖραν . . . . ἀνδρῶν, but I say that no one of mortals has escaped his destiny.*—*πεφυγμένον ἔμμεναι* (for *εἶναι*), perf. mid. infin. **Line 121.** *ἐπὴν τὰ πρῶτα γένηται, since he has once been born* (literally, *τὰ πρῶτα, first.* **Line 125.** *τοι* = *οἱ.*—*ἐγγεγάασιν, dwell in* (literally, *have been born in*). **Line 126.** *εἵλετο, took up* (*αἱρέω*). **Line 127.** *οἰκόνδε*, I., 287.—*βεβήκει,* *departed* (pluperf. for aor.). **Line 130.** *κιχήσατο*, II., 278, 1 (from *κιχάνω*). **Line 131.** *τῇσιν* = *ταῖς.*—*πάσῃσιν* = *πάσαις.*—*τῇσιν . . . . ἐνῶρσεν, she excited grief in them all.* **Line 132.** *ἔτι . . . . οἰκῳ, bewailed Hector, in his own mansion, while yet alive. γόον* for *ἔγοον*, an irregular 2 aor. of *γοάω.* **Lines 133, 134.** *οὐ γάρ . . . ἴξεσθαι, for they said* (among themselves) "*he will no more return back from the war.*"

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### Line 1–14.

Page 191 **Line 1.** *ἐκίδνατο* (imperf. of *κίδναμαι* for *σκεδάννυμαι*, pass. of *σκεδάννυμι*), *was spread abroad.*—*ἐπ'*, *over.* **Line 2.** *ποιήσατο*, II., 278, 1. **Line 3.** *κορυφῇ* (Rule XXIII.). **Line 4.** *σφὶ* = *αὐτοῖς.*—*ἀγόρευε*, II., 278, 1.—*ὑπὸ*, separated from *ἄκουον* by *tmesis. ὑπάκουον* = *ὑπήκουον*, *listened, gave ear.* **Line 5.** *κέκλυτέ* (*hear*) for *κλῦτε*, 2 aor. imperat. of *κλύω* (II., 304).—*μευ*, II., 271. **Line 6.** *ὄφρ' . . . . κελεύει*, *that I may tell what things my mind, within my breast, impels.* **Lines 7–9.** *τόγε ἐμὸν ἔπος*, *this my command.*—*ἅμα πάντες αἰνεῖτε, acquiesce, all of you together.*—*ὄφρα τελευτήσω* (1 aor. subj.), *that I may accomplish* (Rule XLIV.). **Lines 10, 11.** *ὃν δ' ἂν θεῶν νοήσω, whomsoever of the gods I shall perceive.*—*ἐθέλοντα ἐλθόντα, voluntarily going* (literally, *volunteering going*).—*ἀρηγέμεν* for *ἀρήγειν* (II., 291). **Line 12.** *πληγεὶς*, *struck, chastised.*—*οὐ κατὰ κόσμον, disgracefully* (literally, *not according to order*).—Οὐλυμπόνδε, I., 287. **Line 13.** *ἤ μιν ἑλὼν ῥίψω, or, I will seize and hurl him* (literally, *having seized, I will hurl him*). **Line 14.** *ἦχι* = *ἤ* (adv.), *where.*—*βέρεθρον*, commonly written *βάραθρον*, whence the Latin *barathrum* (*abyss*).

### Line 16–29.

192 **Line 16.** *Αἴδεω*, gen. (Epic) of *ᾅδης.* **Line 18.** *εἰ δ' ἄγε*, see note to page 187, line 8.—*πειρήσασθε, make an experiment.*—*εἴδετε* for *εἰδητε*, II., 289, 1. The trial of strength he proposes is, that they shall let down a golden chain from heaven, and all the gods and goddesses pull at it, he himself holding it at the upper end. **Line 23.** *πρόφρων ἐθέλοιμι ἐρύσσαι, in earnest shall choose to pull.* **Line 24.** *αὐτῇ κεν γαίῃ ἐρύσαιμι, I shall pull* (it), *with the earth itself* (Rule XLI., ☞). **Line 25, 26.** *κεν ἔπειτα δησαίμην* (from *δέω*), *afterwards I shall bind* (Rule XLI., ☞).—*μετήορα* (for *μετέωρα*, from which our word *meteor*), *suspended in air.* **Line 27.** *περὶ*, *above.* **Line 28.** *ἀκὴν ἐγένοντο σιωπῇ, kept profound silence* (literally, *were softly in silence*). **Line 29.** *ἀγασσάμενοι* for *ἀγασάμενοι*, 1 aor. fut. mid. of *ἀγάομαι.*

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### Line 1–19.

**Line 1.** *τὸν*, *him, i. e.*, Hector.—*ἐπεὶ*, *when, after.* **Line 2.** *ἐν Ἀχαιοῖσιν, among the Achæans.* **Line 4.** *δαμάσασθαι ἔδωκαν, have given us to subdue.* **Line 5.** *δσ' οὐ σύμπαντες οἱ ἄλλοι, as not all the*

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*others together did* (*i. e.*, Hector had inflicted more injuries on the Greeks than all the other Trojans together).—*ἔῤῥεξεν* from *ῥέζω*. Page 192 **Line 6.** *εἰ δ', ἄγετ'*, see page 187, line 8.—*πειρηθῶμεν*, *let us make trial* (subj. 1 aor. pass. in middle sense). **Line 7.** *ὄφρα . . . . ἔχουσιν*, *so as to learn the purpose of the Trojans, whatever* (purpose) *they have*. **Line 8.** *ἢ καταλείψουσιν*, *whether they will abandon.*—*τοῦδε πεσόντος*, *now that he* (Hector) *is fallen*. **Line 9.** *μεμάασι*, *they purpose* (perf of *μάω*).—*καὶ*, *even though*. **Line 10.** *μοι διελέξατο*, literally, *converse with me* (*i. e.*, suggest).—*φίλος θυμός*, *my mind*. **Line 11.** *πὰρ* = *παρὰ*, *by*. **Line 12.** *τοῦ δ' οὐκ ἐπιλήσομαι*, *and him I will not forget*. **Line 13.** *μετέω* for *μετῶ*, from *μέτειμι*. 193 —*καί μοι φίλα γούνατ' ὀρώρῃ*, *and my knees stir for me* (*i. e.*, obey my will).—*γούνατα*, II., 266, 1.—*ὀρώρῃ*, 2d perf. subj. of *ὄρνυμι*. **Line 14.** *εἰ περ*, *even if*.—*καταλήθονται*, *they forget* (*i. e.*, men forget). **Line 15.** *αὐτὰρ . . . ἑταίρου*, *yet will I remember my dear comrade even there*. **Line 16.** *ἀείδοντες παιήονα*, *singing a pæan*. **Line 17.** *τόνδε δ' ἄγωμεν*, *and let us drag him* (*i. e.*, the corpse of Hector) *thither*. **Line 18.** *ἠράμεθα* (from *αἴρω*) *μέγα κῦδος*, *we have achieved great glory*. **Line 19.** *ὡι* = *ᾧ*, *to whom.*—*κατὰ*, *throughout.*—*ὥς*, *as to.*—*εὐχετόωντο* for *εὐχετῶντο* (II., 280, 1).

### Line 20–29.

**Line 20.** *ἦ ῥα*, see page 188, line 2.—*μήδετο*, *purposed against* (governing two accusatives, *Ἕκτορα* and *ἔργα*). **Line 21.** *τέτρηνε*, *he bored* (for *ἐτέτρηνε*, 1 aor. act. of *τετραίνω*.—*τένοντε*, *the two tendons*. **Line 22.** *βοέους δ' ἐξῆπτεν ἱμάντας*, *he fastened* (to them) *oxhide thongs*. **Line 23.** *κάρη . . . ἔασεν*, *he allowed the head to drag*. **Line 24.** *ἀνά*, *up* (separated from *ἀείρας* by *tmesis*).—*ἀείρας*, Epic aorist from *ἀείρω* (Epic form of *αἴρω*), *lifting* (*i. e.*, into his chariot).—*τεύχεα*, *arms* (of Hector). **Line 25.** *μάστιξεν* (II., 278, 1) *δ' ἐλάᾳν*, *he lashed* (his horses) *to run*. *ἐλάᾳν*, Epic infin. from *ἐλάω* (for *ἐλαύνω*).—*τὼ*, *they two* (the horses).—*πετέσθην*, II., 278, 1. **Line 26.** *τοῦ δ' ἑλκομένοιο*, *from him dragged on.*—*ἦν κονίσαλος*, *there was a raising of dust* (Cowper: "Thick dust around the body dragged arose").—*ἀμφί*, adverbial. **Line 27.** *πίτναντο* (II., 278, 1), from *πίτνημι*. **Line 28.** *πάρος χαρίεν*, *before graceful* (Cowper: "so graceful once").—*δυσμενέεσσιν* (II., 264, 3), *to enemies*. **Line 29.** *δῶκεν*, II., 278, 1.—*ἀεικίσασθαι* (*sc.* *Ἕκτορα*), *to dishonour.*—*ἓῃ . . . γαίῃ*, *on his native soil*.

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LINE 30–46.

Page 193 **Line 30.** *τοῦ, his.*—*κεκόνιτο* for *ἐκεκόνιτο*, from *κονίω, was whelmed in dust.* Priam, Hecuba, and many others, had beheld the fight from the walls of Troy. **Line 31.** *τίλλε*, II., 278, 1. **Line 33.** *ὤμωξεν ἐλεεινὰ, wailed piteously.* **Line 34.** *κωκυτῷ εἶχοντο, were engaged* (literally, *held*) *in lamentation.* **Line 35.** *τῷ, to this.*—*ἦην* (= *ἦν*), *it was.*—*ὡς εἰ, as if.* **Line 36.** *πυρὶ σμύχοιτο, were smouldering away in fire.*—*κατ' ἄκρης, to its summit.* **Line 37.** *ἔχον* for *εἶχον.*—*ἀσχαλόωντα* for *ἀσχαλῶντα*, from *ἀσχαλάω* (II., 280, 1). **Line 38.** *ἐξελθεῖν μεμαῶτα, from rushing out, eager. μεμαῶτα*, part. of *μέμαα*, from *μάω.* **Line 39.** *ἐλλιτάνευε*, II., 260, *a.*—*κυλινδόμενος κατὰ κόπρον, rolling himself in the dust.* **Line 41.** *σχέσθε, hold off!*—*οἶον, alone.*—*κηδόμενοί περ, though ye are distressed.* **Line 42.** *ἱκέσθαι, to go.* **Line 43.** *λίσσωμαι, let me entreat* (Rule XXXIX., 1). **Line 44.** *ἡλικίην, my age.*—*αἰδέσσεται* for *αἰδέσηται*, 1 aor. subj. mid. of *αἰδέομαι* (II., 289, 1). **Line 45.** *τῷδε πατὴρ τοιόσδε τέτυκται, for his father* (literally, *the father to this one*) *Peleus is such* (as I am), *i. e., an old man.* **Line 46.** *ἔτρεφε πῆμα γενέσθαι, reared* (him) *to become a curse.*

LINE 47–61.

194 **Line 47.** *περὶ πάντων, above all.* **Line 48.** *τόσσους μοι παῖδας, so many sons of mine.* **Line 49.** *οὐ τόσσον, not so much.* **Lines 50, 51.** *ὡς ἑνὸς Ἕκτορος, as Hector alone.*—*οὔ μ' ἄχος . . . εἴσω, my keen grief for whom will send me down to Hades.*—*ὡς ὄφελεν θανέειν, would that he had died* (literally, *how he ought to have died*).—*ὄφελεν* for *ὤφελεν* (*ὀφείλω*).—*θανέειν* for *θανεῖν* (*θνήσκω*). **Line 52.** *τῷ κε*, &c., *then should we have satisfied ourselves with bewailing him*, &c.—*κορεσσάμεθα* for *κορεσάμεθα.* **Line 54.** *ἐπὶ*, adverbial. **Line 55.** *Τρωῇσιν, among the Trojan women.*—*γόοιο*, gen. for *γόου*, governed by *ἐξῆρχε.* **Line 56.** *ἐγὼ . . . βείομαι, why do I, miserable, now live?* **Line 57.** *σεῦ ἀποτεθνηῶτος, now that you are dead* (Rule LV.). **Line 58.** *πελέσκεο, thou wast* (for *ἐπέλου*, II., 292).—*πᾶσι τ' ὄνειαρ, a hope to all.* **Line 60.** *δειδέχατο*, Epic form of 3d plur. pluperf. mid. of *δείκνυμι, honoured.*—*κε ἔησθα, thou wouldst have been.* (Remember that *κε* = *ἂν*, and see Rule XXXVIII.).—*ἔησθα*, II., 302. **Line 61.** *ζωὸς ἐών, being alive* (i. e., *hadst thou survived*).

LINE 62–84.

**Line 62.** *ἄλοχος*, i. e., *Andromache.*—*οὔπω τι πέπυστο, had not as yet heard anything. πέπυστο* for *ἐπέπυστο*, pluperf. mid. of *πυνθάνο-*

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μαι. **Lines 63, 64.** οἱ ἐλθὼν ἤγγειλε, *came and told her.*—οἱ πόσις, *her husband.*—μίμνε, II., 278, 1. **Line 66.** ἐν ἔπασσεν, *was sprinkling in it* (i. e., *embroidering*). **Line 67.** κέκλετο, *she had commanded* (for ἐκέκλετο, epic 3d sing. aor. mid. of κέλομαι). **Lines 68, 69.** ὄφρα πέλοιτο .... νοστήσαντι, *that a warm bath might be* (ready) *for Hector returning from the fight.* **Line 70.** οὐδ' ἐνόησεν, *she did not know.*—δ, relat. pron. used for ὅτι, *that:* often so in Hom. —μιν, *him.*—μάλα τῆλε λοετρῶν, *far away from baths.* **Line 71.** δάμασε for ἐδάμασε, *had subjected him to.* **Line 73,** γ τῆς ... γνῖα, *and her limbs shook.*—ἔκπεσε = ἐξέπεσε (II., 278, 1). **Line 75.** δύω μοι ἑπεσθον, *attend me two of you.*—ἰδωμαι, *let me see for myself* (Rule XXXIX., 1).—τέτυκται, *have happened.* **Line 76.** ὀπός, *the voice* (gen. of ὄψ, and governed by ἔκλυον). **Line 77.** γοῦνα, II., 266, 1. **Line 78.** ἐγγὺς ... τέκεσσιν, *some evil, sure, is nigh the sons of Priam.* **Line 79.** Αἲ γὰρ ... ἔπος, *O may the tidings be far from my ear!*—αἲ γὰρ = εἰ γὰρ (Rule XL.).—οὔατος, II., 267, 3.—**Line 80, 81.** μὴ δή ... πόλιος, *lest the divine Achilles, cutting off my brave Hector, when alone, from the city.*—πεδίονδε, I., 287.—δίηται (δίω), *should force him.* **Line 82.** καταπαύσῃ, *and may cause him to cease from.* **Line 83.** ἣ μιν ἔχεσκ', *which always possessed him* (II., 292).—μένεν, II., 278, 1. **Line 84.** προθέεσκε (for προεθεῖ, II., 292), *was in the habit of rushing forward.*—τὸ ... εἴκων, *in this, his valour, giving place to none.*

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## Line 85–101.

**Line 85.** διέσσυτο, 2 aor. pass., syncopated, of διασεύομαι, *I rush through* (governing the genitive, sometimes the accusative).—μαινάδι, Rule XVII., 4. **Line 86.** κραδίην (II., 259, and Rule XXVIII.). **Line 87.** ἶξεν, 1 aor. act. of ἵκω. **Line 88.** τὸν δ' ἐνόησεν, *and perceived him* (i. e., Hector). **Line 90.** ἔλκον, II., 287, 1.—ἀκηδέστως, *remorselessly, unfeelingly.* **Line 92.** ἤριπε (2 aor. act. from ἐρείπω), *she fell.*—ἀπὸ δὲ ψυχὴν ἐκάπυσσεν, *and breathed out her life* (i. e., fainted). ἐκάπυσσεν, from καπύω. **Line 93.** χέε for ἔχεε, from χέω, *scattered.* **Lines 94, 95.** ἄμπυκα κεκρύφαλον, &c.: these nouns are in apposition with δέσματα, line 93.—δ ῥά ... Ἀφροδίτη, *which, in fact, golden* (or *brilliant*) *Venus gave her.* **Line 96.** μιν, *her.* **Line 97.** πόρε for ἔπορε. **Line 98.** γαλόῳ, nom. pl. of γάλοως (I., 88).—ἔσταν, II., 299. **Line 99.** ἑ, *her*, II., 271.—μετὰ σφίσιν, *among them* (in their arms).—ἀτυζομένην ἀπολέσθαι, *feared for that she would die.* ἀτυζομένην is the pass. part. agreeing with ἑ, *her.* **Line 100.** ἄμπνυτο, *breathed again* (syncopated for ἀνέπνυτο, 2 aor. mid. of ἀναπνέω).—

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Page 195 καὶ ἐς φρένα θυμὸς ἀγέρθη, *and she had collected herself* (literally, *and the soul was collected in the breast*).

LINE 102–116.

**Line 102.** ἰῇ αἴσῃ, *for one and the same fate.*—γεινόμεθα (for ἐγενόμεθα) ἀμφότεροι, *we were both born.* **Lines 105, 106.** ὅ μ' ἔτρεφε .... αἰνόμορον, *who, doomed-to-woe, reared me, doomed-to-woe, while yet an infant.* **Line 106.** ὡς ... τεκέσθαι, *O that he had never begotten me* (see page 194, line 51). **Line 108.** ἔρχεαι for ἔρχῃ (II., 285, 1). **Line 110.** τούτῳ, *to this one* (*i. e.*, the boy). **Line 111.** ἔσσεαι for ἔσῃ (II., 285, 1).—θάνες, II., 278, 1. **Line 114.** οἱ ἀπουρίσσουσιν ἀρούρας, *will lessen-the-boundaries-of his lands.* ἀπουρίσσουσιν, fut. of ἀπουρίζω, Epic for ἀφορίζω. **Line 115.** ἦμαρ, &c., *the orphaning day makes a child* (to be) *abandoned-by-his-friends:* the day that makes him an orphan scatters his companions. **Line 116.** πάντα, *in all respects, utterly.*—ὑπεμνήμυκε, *he hangs his head*, or, *he is bent down:* perfect for ὑπεμήμυκε, from ὑπημύω (perf. ἤμυκα, reduplicated ἐμήμυκα, strengthened by ν for the sake of the metre, ἐμνήμυκα).

LINE 117–140.

196 **Line 117.** ἄνεισι, *approaches* (or, *will approach*, I., 593, *Rem.*). **Line 118.** χλαίνης, *by the cloak* (Rule VII., *e*) **Line 119.** *One of those that pity him pushes a little way towards him a little cup.* τυτθὸν is used adverbially. The aorists in this and the following lines are used as proper *aorists* (i. e., *indefinites*), to denote action that may occur at *any* time. In English we use the *present* tense for this. **Line 120.** ἐδίηνε, aor. of διαίνω. **Line 121.** τὸν δὲ καὶ, *and him also* (*i. e.*, the orphan). **Line 123.** ἐρρ' οὕτως, *be off, thus.* **Line 126.** ἔδεσκε (from ἔδω, II., 292), *used to eat.* **Line 127.** αὐτὰρ ὅθ', &c., *and when sleep used to seize him.* **Line 128.** εὔδεσκ', *used to sleep* (II., 292). **Line 129.** θαλέων .... κῆρ, *having satisfied his heart with delights.* **Line 130.** ἂν πάθῃσι (for πάθῃ), *he will perhaps suffer.* **Line 132.** οἷος γάρ (addressing Hector: *the Trojans so named him*), *for thou alone didst defend*, &c. All that follows now refers to Hector. **Line 135.** κέονται for κεῖνται. **Line 136,** *seq.* She tells him that his splendid garments will be burned, not indeed for any benefit to him, but to honour him before the Trojans.

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LINE 1–15.

**Line 1.** ἰὼν οἶκον, *straight in the direction of the tent.* ἰθύς, used

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adverbially, takes frequently, in Hom., the genit. of the object. **Line 2.** *τῇ*, *where.*—*ἵζεσκε*, II., 292.—*ἐν* (adverbial), *within.*—*μιν αὐτὸν*, *him himself.* **Line 3.** *καθείατο* for *καθῆντο* (I., 606).—*τῷ*, *him* (dat. with *ποίπνυον*). **Line 5.** *ποίπνυον*, II., 278, 1.—*παρέοντε* for *παρόντε.*—*νέον*, adv.—*ἐδωδῆς* (Rule XIII.). **Line 7.** *ἔλαθ'*, I., 627, *e.* **Line 8.** *λάβε*, *κύσε*, II., 278, 1. **Line 9.** *αἱ .... υἷας*, *which* (hands) *had slain many of his sons.*—*κτάνον* for *ἔκτανον*, II., 278, 1. **Lines 10, 11, 12.** *As when dread evil* (*i. e.*, as the penalty of crime) *seizes on a man who has slain a man in his native land, and comes to a land of strangers* (others), *to* (the palace) *of a rich man, and astonishment seizes the beholders, so Achilles wondered*, &c.

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LINE 16–44.

**Line 16.** *μνῆσαι*, *think of.* **Line 17.** *τηλίκον*, agreeing with *πατρός.*—*οὐδῷ*, *threshold, verge.* **Line 18.** *κεῖνον* for *ἐκεῖνον.*—*περιναιέται*, nom. pl. of *περιναιέτης.* **Line 19.** *οὐδέ τίς ἐστιν*, *nor is there any one.* **Line 20.** *σέθεν* (for *σοῦ*, II., 271) *ζώοντος ἀκούων*, *hearing that you still live* (literally, *hearing of your being alive*). **Line 22.** *ἀπὸ Τροίηθε*, pleonasm. **Line 23.** *τέκον*, II., 278, 1. **Line 27.** *ὃς δέ μοι*, &c., *and he who alone was* (left) *me, and who protected both the city and them.* Hector was alone *capable* of protecting, &c. **Line 28.** *τὸν*, *him.*—*κτείνας*, II., 278, 1. **Line 30.** *λυσόμενος*, Rule XXXIV.—**Line 31.** *αἰδεῖο* for *αἰδοῦ* (imperat.), *have reverence for.*—*αὐτόν τ' ἐλέησον*, *and pity me.* (In uttering the word *αὐτόν*, he placed his hand upon his breast). **Line 32.** *πατρός*, Rule VIII., *b.*—*ἐγὼ δ' ἐλεεινότερός περ*, *I am more pitiable still.* **Line 33.** *ἔτλην δ'*, &c., *for I have suffered such things as*, &c. **Line 34.** viz., *kissing the hand of the man who has slain my son.* Cowper:

> "Compassion show
> To me, more pitiable still, who draw
> Home to my lips (humiliation yet
> Unseen on earth) *his* hand who slew my son."

**Line 35.** *τῷ*, *in him* (*i. e.*, Achilles).—*πατρὸς ... γόοιο*, *he* (Priam) *excited gradually a yearning to weep for his father* (literally, *a desire of lamentation of his father*). *πατρός* is the *objective* genitive (Rule VI., *Rem.*).—*ὑφ'* = *ὑπό*, separated by tmesis from *ὦρσε*, the verb being *ὑπόρνυμι.* **Line 36.** *ἧκα*, *gently.* **Line 37.** *τὼ δὲ μνησαμένω*, *both remembering* (nominative absolute, distributed in the two following paragraphs, *ὁ μὲν* (Priam) ... *αὐτὰρ Ἀχιλλεύς*). **Line 38.** *κλαῖε* for *ἔκλαιε.*—*ἑλυσθείς*, *rolling* (1 aor. pass. of *ἑλύω*, with

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Page 198 mid. signification). **Line 40.** ὀρώρει, pluperf. (for imperf.) from ὄρνυμι. **Line 41.** γόοιο τετάρπετο, *was satiated with grief* (Rule XII., *c*). τετάρπετο for ἐτάρπετο, II., 279, 3. **Line 42.** ὦρτο for ὤρετο, 2 aor. mid. of ὄρνυμι.—χειρὸς, *by the hand.*—ἀνίστη, *he raised* (I., 587).

LINE 45–66.

**Line 45.** ἆ, *ah!*—ἦ δῆ, *verily now.*—ἄνσχεο for ἀνέσχου, *thou hast suffered.* **Line 46.** ἐλθέμεν (II., 291). **Line 47.** ἀνδρὸς . . . ἐξενάριξα, *into the presence of a man* (of me) *who has slain many and brave sons of thine.* πολέας for πολλούς. **Line 49.** κατ' . . . ἔζεν for καθέζου, *seat thyself.*—ἄλγεα . . . . περ, *although pining, we will, notwithstanding, permit our griefs to repose in our breasts.* **Line 51.** πέλεται, *is, comes of.* **Line 52.** ὣς γὰρ, *for thus.*—ἐπεκλώσαντο, from ἐπικλώθω. **Line 53.** ζώειν ἀχνυμένοις, *to live grieving.*—αὐτοὶ . . . εἰσίν, *but they themselves are exempt from sorrow.* **Line 54.** δοιοὶ πίθοι, *two vases.*—κατακείαται for κατακεῖνται (II., 287, 2).—οὔδει, from οὐδας. **Line 55.** δώρων . . . . ἐάων, *of the gifts which he gives; one, of evil* (gifts), *the other, of good.* Supply ἕτερος μὲν before κακῶν.—ἐάων, epic. gen. pl. of ἐύς. **Line 56.** ᾧ . . . . Ζεὺς, *to whomsoever Jove gives* (his gifts), *mingling* (the evil with the good). ἀμμίξας for ἀναμίξας (II., 257, 2).—δώῃ, II., 301. **Line 57.** ὅγε κύρεται, *this one meets with.*—ἐσθλῷ, *good.* **Line 58.** λυγρῶν, *of the evil* (without mixture).—λωβητὸν ἔθηκεν, (this man) *he makes accursed* (I., 581, *d*). **Line 61.** ὣς μὲν, *thus, indeed.*—δόσαν, II., 278, 1. **Line 62.** ἐπ', *among.*—ἐκέκαστο, *he was distinguished,* pluperf. of καίνυμαι. **Line 64.** θεὰν ποίησαν ἀκοιτιν, *they made a goddess, wife* (Rule XXVII., 1). **Lines 65, 66.** ἐπὶ καὶ τῷ, *even upon him.*—ὅττι = ὅτι.—οὔτι γένετο (for ἐγένετο), *there has not at all been born.* κρειόντων, *of princes* (*i. e.*, to succeed him on the throne).

LINE 67–96.

**Line 70.** *We hear that you were formerly rich.* A measure of his wealth is then given. **Lines 71, 72.** ὅσσον . . . . ἀπείρων, *as much as Lesbos, seat of Macar, limits upward; and Phrygia downward, and the wide Hellespont.* Macar colonized Lesbos, the southern boundary of the Trojan soil. Phrygia and the Hellespont bounded it on the north. **Line 73.** τῶν . . . κεκάσθαι, *among these they say* 199 *you were distinguished.* **Line 74.** πῆμα τόδ', i. e., *the war.*—τοι ἤγαγον, *brought upon thee.* **Line 76.** ἄνσχεο for ἄνσχοῦ (imperat. 2 aor. mid. of ἀνέχω), *bear it.* **Line 77.** *Thou wilt gain nothing* (by) *grieving for thy son.* ἑῆος, gen. of ἑύς, used for possessive pronoun,

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as φίλος is. **Line 78.** ἀνστήσεις, II., 257, 1.—πρὶν . . . πάθησθα, *but rather bring upon thyself some other ill.* πάθησθα, 2 aor. subj. πάσχω, II., 289, 2. **Lines 80, 81.** ὄφρα κεν κεῖται, *so long as Hector lies.* On κεν (=ἄν), with indic., see Rule XXXVIII. **Line 83.** τῶνδ' ἀπόναιο, *may you have the joy of them* (ἀπονίνημι). **Line 86.** νοέω δὲ καὶ αὐτὸς, *for I myself intend* (*i. e.*, of my own accord). Achilles was indignant at Priam's urgency. **Line 88.** Μήτηρ, *Thetis.*—ἁλιοιο γέροντος, *of the aged sea deity* (Nereus). **Line 91.** οὐδὲ μάλ' ἠβῶν, *even though in the very bloom of youth.* **Lines 92, 93.** ὀχῆας, *bolts* (ὀχεύς).—οὐδέ κε μετοχλίσσειε (μετοχλίζω), *nor could he have pushed back* (Rule XLI., 1). **Line 94.** τῷ, *on which account* (viz., his coming under the guidance of some deity). **Line 95.** μή σε ἐάσω οὐδ' αὐτὸν, *lest I spare not even thee.* **Line 96.** καὶ . . . . ἐόντα, *even though thou art a suppliant.*

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LINE 97–117.

**Line 97.** ἔδδεισεν, II., 260, *b.*—ἅλτο, 2 aor. (syncopated) of ἅλλομαι. **Line 99.** ἔποντο, II., 278, 1. **Line 101.** τῖε for ἔτιε.—ἑτάρων, gen. pl. with μάλιστα (Rule VII., *a*).—μετὰ, *after.*—θανόντα, Rule XXXV. **Line 102.** ὑπὸ, separated by tmesis from λύον (for ἔλυον).—ζυγόφιν, II., 268, 2, *b.* **Line 103.** ἄγαγον for ἤγαγον.—καλήτορα τοῖο (for τοῦ) γέροντος, *the crier of the old* (king). **Line 104.** κὰδ for κατά (II., 257, 2, *b*), *down.*—εἶσαν, *they caused him to sit* (εἶσα, defective verb). **Line 105.** Ἤρεον = ἧρεον for ἧρουν, from αἱρέω. **Line 106.** κὰδ δ' ἔλιπον, *but they left in it.* **Line 107.** πυκάσας, *covering up, shrouding.* **Line 108.** κέλετο, II., 278, 1. **Line 109.** νόσφιν ἀειράσας, *carrying it aside* (to save Priam's feelings, and avoid exciting him by the sight). **Line 110.** μὴ ὀ . . . ἐρύσαιτο, *lest he should not be able to restrain* (Rule XLIV.).—ὀρινθείη, Rule XLIV. (after ὡς), *and should excite* (aor. opt. pass. with mid. signif.). Achilles, conscious of his own irascible temper, desired to avoid being excited to anger by Priam) **Line 112.** ἀλίτηται (2 aor. subj. mid. of ἁλιταίνω), *and should* (shall) *transgress.* Notice the change from opt. to subj. **Line 114.** βάλον for ἔβαλον (II., 278, 1).—λεχέων, *on the bier* (gen. pl. of λέχος. Homer often uses it in plural). **Line 115.** ἐπέθηκεν, ἀείρας, *lifted it up and placed it* (I., 543, *a*).

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LINE 118–142.

**Line 118.** μή μοι σκυδμαινέμεν (for σκυδμαίνειν), *do not be angry with me.* The infinitive is often used by epic writers for the imperative. It seems to depend on a verb of *willing* understood (*e. g.*,



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Page 200 ἔθελε, *do not be willing* to *be angry with me*).—αἴ κε = εἰ ἄν = ἐὰν, *if*.—πύθηαι for πύθῃ (2d pers. 2 aor. subj. mid., II., 285, 1), *thou canst hear*. **Line 119.** ὅτι, *because*. **Line 121.** τῶνδ' ἀποδάσσομαι (from ἀποδαίω, II., 260, *a*), *of these* (*i. e.*, the gifts) *I will share with thee* (by consecrating them on thy tomb).—δσσ' ἐπέοικεν, *as much as is becoming*. **Lines 123, 124.** ἐν κλισμῷ τοίχον τοῦ ἑτέρου, *on the couch of the opposite wall* (the couches being ranged on opposite sides of the tent).—ποτὶ = πρὸς.—φάτο = ἔφατο. **Line 125.** τοι = σοι. **Line 126.** ἠοῖ, *dawn*.—φαινομένῃφιν, *appearing* (II., 268, 2, *a*). **Line 127.** δψεαι, II., 285, 1.—αὐτὸς, *thou thyself*.—μνησώμεθα, Rule XXXIX., 1. **Line 128.** Cowper:

> "For even bright-haired Niobe her food
> Forgat not."

**Line 129.** τῇπερ δώδεκα παῖδες, *though her twelve children* (literally, *though to her*, &c.).—δλοντο for ὤλοντο (I., 599). **Lines 131, 132.** πέφνεν, II., 278, 1.—ἀπὸ, *from* (*i. e.*, by arrows from).—τοὺς μὲν, &c., *these* (the sons) *Apollo slew* . . . . τὰς δὲ, &c., *those* (the daughters) *Diana*. **Line 133.** Λητοῖ . . . . καλλιπαρῄῳ, *she used to equal herself with the fair-cheeked Latona*. ἰσάσκετο (II., 292). **Line 134.** φῇ, &c., *she said* (Latona) *brought forth two, but that she* (Niobe) *had given birth to many*. **Line 135.** *But yet these, though being but two, entirely destroyed the many*. Cowper:

> "Vain boast! these two sufficed to slay them all!"

**Line 136.** κέατο for ἔκειντο.—ἐν φόνῳ, *in their gore*.—ἦεν, II., 302. **Line 137.** καταθάψαι for καταθάψαι (II., 257, I).—λαοὺς, &c., *for Jove had made the people stones* (*i. e.*, had turned them to stone), Rule XXVII., 1. **Line 139.** ἐπεὶ κάμε (II., 278, 1) δακρυχέουσα, *when she became weary weeping*. **Line 141.** ὅθι φασὶ . . . . νυμφάων, *where they say the habitations of the nymphs divine are*. **Line 142.** αἳτ', &c., *who dance about the* (river) *Acheloïus*. ἐῤῥώσαντο (aor. of ῥώομαι), the aorist absolute used to denote an habitual or customary act.

LINE 143–175.

201 **Line 143.** θεῶν κήδεα ἐκπέσσει, *she digests the woes of the gods* (*i. e.*, sent by them). **Line 144.** νῶϊ, II., 271.—μεδώμεθα, Rule XXXIX., 1. **Line 145.** κλαίησθα, II., 289, 2. **Line 146.** πολυδάκρυτός τοι (for σοι), Rule XXXVII., ☞. **Line 148.** σφάξ', II., 278, 1 (σφάζω).—ἄμφεπον εὖ κατὰ κόσμον, *attended it skilfully, according to rule*. **Line 149.** μίστυλλον, II., 278, 1.—πεῖραν for ἔπειραν, from

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*πείρω*. **Line 150.** *ἐρύσαντό τε πάντα, and drew off all* (the pieces from the spits). **Line 151.** *ἐπένειμε, distributed it over.* Page 201 **Line 152.** *νεῖμεν* for *ἔνειμεν* (*νέμω*), *apportioned.* **Line 154.** *But when they had dismissed their desire of drink and food* (*i. e.*, had satisfied themselves).—*ἐξ*, separated by tmesis from *ἔντο*, the verb being *ἐξέντο*, from *ἐξίημι*, *I dismiss.* **Lines 155, 156.** *θαύμαζ'* (II., 278, 1) . . . . *ἐώκει, admired Achilles, so great, and such he was, for he* (as he sat) *opposite, resembled the gods.* **Line 157.** *αὐτὰρ, in turn.* **Line 161.** *λέξον με, put me to bed* (see vocabulary, under *λέγω*). **Line 163.** *μύσαν*, II., 278, I.—*ὄσσε, dual* (Rule I., *Rem.* 2). **Line 164.** *ἐξ οὗ* (*sc. χρόνου*). **Line 166.** *αὐλῆς, of my court.* **Line 167.** *πᾶσάμην* (for *ἐπᾶσάμην*, from *πατέομαι*), *I have partaken of.* **Line 168.** *λαυκανίης καθέηκα, have sent down my throat.*—*καθέηκα*, epic for *καθῆκα*, 1 aor. of *καθίημι*. —*πεπάσμην* for *ἐπεπάσμην* (*πατέομαι*). **Line 170.** *θέμεναι* for *θεῖναι*, II., 296. **Line 171.** *στορέσαι*, aor. infin. of *στορέννυμι* (I., 598). **Line 172.** *οὖλας* (*οὖλος*), *thick, woolly.*—*ἑσασθαι* (*ἕννυμι*), *to wrap themselves in.* **Line 173.** *ἴσαν*, II., 303. **Line 174.** *δοιώ*, II., 277, 2.—*ἐγκονέουσαι, hastening.* **Line 175.** *ἐπικερτομέων, speaking playfully.*

LINE 176–200.

**Line 176.** *ἐκτὸς μὲν δὴ λέξο, lie now without* (*i. e.*, in an exterior part of the tent). *λέξο*, imperat. 1 aor. mid. (following the analogy of the verbs in *μι*) for *λέξεο*, from *λέγω*. **Line 177.** *ἐπέλθησιν*, II., 289, 2. **Line 178.** *ἦ θέμις ἐστίν, as* (literally, *in* (the way in) *which*) *is right.* **Line 179.** *θοὴν διὰ νύκτα μέλαιναν,* 202 *through the quick-passing, black night.* **Line 180.** *αὐτίκ' ἂν ἐξείποι, might immediately inform.* **Line 181.** *λύσιος νεκροῖο, of the release of the corpse.* **Line 183.** *κτερεΐζέμεν* for *κτερεΐζειν*. **Line 184.** *αὐτός τε μένω, I myself remain at rest.* **Line 187.** *If you do thus* (*i. e.*, as follows), *you will confer great favours on me.* Remember that *κε* = *ἄν*. **Lines 188, 189.** *ὡς, how.*—*ἑέλμεθα* (perf. pass. of *εἴλω*), *we are shut up.*—*τηλόθι δ' ὕλη ἀξέμεν ἐξ ὄρεος, and the wood is far to bring from the mountain.* The wood for the funeral pile had to be brought from Mount Ida. **Line 190.** *κε γοάοιμεν*, Rule XLI., 2. **Line 191.** *δαινῦτο*, syncopated from *δαινύοιτο*, opt. of *δαίνῡμι*. **Line 197.** *ἐπὶ καρπῷ, by the wrist.*—*δείσειε*, Rule XLIV. **Line 200.** *μήδεα, cares.*

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# NOTES

ON THE

# ODES OF ANACREON.

1. ANACREON is supposed to have been a native of Teos, in Ionia, and to have flourished in the sixth century before Christ. He fled with his parents from Persian oppression to Abdera, in Thrace, and afterwards dwelt at Athens under Hipparchus. He is said to have died from suffocation, in his eighty-fifth year, being choked by a grape stone in drinking. Of the odes that are attributed to him, many, it is thought, are the productions of later writers. But the grace and vivacity of most of them have made them very popular.

2. The DIALECT chiefly used by Anacreon is the Ionic (248).

3. The VERSE is Anacreontic (237). See Notes on Scanning, p. 279.

## ODE I.

**Lines 1–4.** *I wish to tell-of the sons of Atreus, and I wish to sing of Cadmus; but my lyre, on its chords, sounds love alone.* Page 203 **Line 5.** *ἠμειψα, I changed.* For different subjects, or songs, the strings of the lyre were changed. **Lines 7, 8.** *And I began-to-sing the labours of Hercules.* *ᾖδον*, imperf., *I began to sing.* *ἆθλους* has no article: the poets often omit it when it would be used in prose. **Line 10, 11.** *Farewell, henceforth, for me, ye heroes (i. e.,* I will not try to sing your praises). *λοιπὸν* is used adverbially. *ἡμῖν*, plur. for singular.

## ODE II.

**Lines 1, 2.** *Let us mingle the rose of the loves with wine.*—*ἀναμίξωμεν*, Rule XXXIX., 1.—*Διονύσῳ, with Bacchus:* the god of wine put for the wine itself. **Line 4.** *κροτάφοισιν* (263) *ἁρμόσαντες, fitting to our temples.* **Line 5.** *πίνωμεν*, Rule XXXIX., 1.—*ἁβρὰ*, used as an adverb. **Line 6.** *φέριστον, matchless.* **Line 7.** *The rose is the darling of spring.* **Line 8.** *καὶ θεοῖσι, even to deities.* **Lines 9, 10.** *With roses the son of Cythera wreathes his beautiful tresses* (literally, *wreathes roses upon* his own beautiful locks). Cupid was the son of Cythera

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Page 204 (*i. e.*, Venus). **Line 11.** *Dancing with the Graces.* χαρίτεσσι for χάρισι (II., 264, 3). **Line 13.** παρὰ σοῖς σηκοῖς, *near thy fanes.* **Line 14.** βαθυκόλπου, *deep-bosomed* (*i. e.*, with her dress in deep folds about the bosom). **Line 15, 16.** ῥοδίνοισι στεφανίσκοις πεπυκασμένος, *thick-covered with rosy chaplets.* πεπυκασμένος, perf. part. of πυκάζω.

## Ode III.

**Line 1.** ἐρασμίη πέλεια, *lovely dove!* This ode is addressed to a carrier dove. The dove was taken from home by travellers, and when a message was to be sent back, the bird was let loose, with a letter or token attached to its neck or feet. The dove would, of course, fly rapidly home to its nest. **Line 2.** πόθεν πετᾶσαι, *whence art thou flying?* πετᾶσαι is 2d pers. contracted (irregularly) from πετάομαι. Others read πέτασαι, but of this the penult is short. **Lines 3–5.** πόθεν .... ψεκάζεις, *whence, careering on air, breathest and diffusest thou so many odours?* (The ancients used to perfume their doves.)—μύρων, Rule VII. **Line 6.** τί σοι μέλει δέ; *and what is thy errand?* (literally, *what concerns thee?*). **Line 7.** The reply of the dove takes up the remainder of the ode. **Lines 9, 10.** τὸν .... τύραννον, *who is now ruler and commander of all* (*i. e.*, commands the affections of all). **Line 11.** πέπρᾱκέ με, *has sold me* (I., 649, 82). **Line 12.** λαβοῦσα μικρὸν ὕμνον, *receiving* (in return) *a little song.* (Anacreon's *little songs*, it seems, commanded a high price.) **Lines 13, 14.** *And I serve Anacreon in such* (commissions as this). **Line 18.** με ἐλευθέρην ποιήσειν, *that he will make me free.* **Lines 19, 20.** κἦν = καὶ ἂν.—μενῶ, *will remain.* **Line 22.** δρη τε καὶ κατ' ἀγροὺς, *over mountains and fields.* **Line 24.** φαγοῦσαν ἀγριόν τι, *eating any wild thing* 205 (*i. e.*, briers, &c.). **Line 25.** τανῦν, *now.* **Line 30.** *And, having quaffed, I may dance.* **Line 33.** κοιμωμένη, *going to rest.*—ἐπ' αὐτῷ τῷ βαρβίτῳ, *upon his lyre itself.* **Lines 36, 37.** *Thou hast made me, O man, more garrulous than a crow.*—κορώνης, Rule XV., 1.

## Ode IV.

**Lines 2, 3.** *Coming yearly, weavest thy nest in summer.* **Lines 4, 5.** εἰς .... Μέμφιν, *invisible, thou goest to the Nile or to Memphis.* εἰς, 2d sing. of εἶμι, *I go.* **Line 6.** μεν, II., 271. **Lines 8–10.** *One passion is fledging, and another is still an egg, and a third is now half-hatched.* (His loves follow each other, like young swallows, in quick succession.)—ὁ μὲν ... ὁ δὲ ... ὁ δὲ = *one ... another ... a third.* **Lines 11, 12.** γίνετ' αἰεὶ, *there is always.*—κεχηνότων (χαίνω), *gaping* (*i. e.*, as

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if opening their mouths for food). **Lines 13, 14.** *ἐρωτιδεῖς, lovelings.*—*οἱ μείζονες, the greater loves.* **Line 17.** *τί . . . γένηται, what remedy, then, can there be?* **Lines 18, 19.** *For I have not strength* (of myself) *to drive away so many loves.* Page 205 206

## Ode V.

**Line 1.** *ἔαρος φανέντος, Spring appearing* (Rule LV.). **Line 4.** *ἀπαλύνεται γαλήνη, softens to a calm.* **Line 6.** *ὁδεύει, is journeying* (*i. e.*, migrating northward). **Line 7.** *And strongly shines-forth the sun.* **Line 9.** *And the toils of men are seen* (*i. e.*, the out-door toils of husbandmen). **Line 10.** *The earth buds-out with flowers.* (This line is generally considered spurious.) **Line 12.** *The fount of Bacchus is crowned.* It was customary to wreath the earliest flowers of spring about the wine-cup at feasts. **Lines 13, 14.** *κατὰ φύλλον, κατὰ κλῶνα, καθελὼν ἤνθησε καρπός, on leaf, on branch, the fruit, bending them down, flourishes.* The meaning of this passage has been much controverted.

## Ode VI.

**Line 3.** *ἐτρώθη, was stung* (τιτρώσκω). **Line 4, 5.** *And being bitten in the finger of his hand, he screamed.* *τᾶς* for *τῆς* (249, 3, *a*). **Line 6.** *δραμὼν*, I., 642, 4.—*πετασθεὶς, flying* (1 aor. pass. part. of *πέτομαι*, formed from *πέταμαι*). **Lines 8, 9.** *μᾶτερ* for *μῆτερ*.—*ὄλωλα, κἀποθνήσκω, I perish and die.*—*κἀποθνήσκω = καὶ ἀποθνήσκω.* **Lines 14–16.** *πονεῖ, pains you.* *τᾶς* for *τῆς*.—*πόσον, δοκεῖς . . . βάλλεις, how much, think you, do they suffer whom* (literally, as many as) *thou, Cupid, piercest?* 207

## Ode VII.

**Line 1.** *We congratulate thee, Cicāda.* The *τέττιξ* (commonly rendered *grasshopper*) was a winged insect, probably of the species called vulgarly, in America, the "locust." **Lines 2, 3.** *Because, on the tops of trees.*—*πεπωκὼς, having sipped* (*πίνω*). **Line 4.** *βασιλεὺς ὅπως ἀείδεις, like a king thou singest.* **Lines 5–7.** *σὰ, thine.* *κεῖνα* for *ἐκεῖνα*.—*ὁπόσα βλέπεις, whatsoever thou seest.*—*χὠπόσα = καὶ ὁπόσα.* **Line 8.** *φίλιος, the favourite.* **Line 9.** *ἀπὸ* separated by tmesis from *βλάπτων* : *ἀποβλάπτων μηδενός τι, hurting aught of no-one's.* **Line 15.** *And old-age wears thee not.* The tettix was supposed to lay aside its skin every summer, and renew its youth. **Line 16.** *σοφὲ, wise, skilled* (*i. e.*, in song).—*γηγενὴς, earth-born.* The Athenians wore golden *cicādæ* in their hair, and boasted of being themselves *αὐτόχ-*

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Page 207 θονες, *i. e.*, sprung from the soil of Attica. **Line 17.** ἀπαθὴς, *painless* or passionless.—ἀναιμόσαρκε, *of bloodless flesh.* **Line 18.** *Almost thou art like the gods.*

## Ode VIII.

208 **Line 1.** τερπνὸν, *joyous.* **Line 2.** χορευτάν, Doric form for χορευτὴν. **Line 4.** τρίχας, *as to his hair.* **Line 5.** τὰς δὲ φρένας, *but in soul.*

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# NOTES ON THE IAMBICS.

[For the Scanning, see page 281.]

## Line 1–18.

**Line 1.** Οὐ . . . ἡ τύχη ξυλλαμβάνει, *fortune does not assist.* —τοῖς ἀθύμοις, Rule XVII., 3. **Line 2.** κακῆς ἀπ' ἀρχῆς, *from a bad beginning.* **Line 3.** οὐ γὰρ τλητὸν (sc. ἐστί), *for it is not endurable.*—γελᾶσθαι, *to be laughed at.*—ἐξ, *by.*—φίλαι, vocative. **Line 4.** ἐς for εἰς, *into* or *among.*—ἕρπειν, *to walk about.*—παρθένοισιν (Rule XVII., 3) οὐ καλόν, *is not creditable for virgins.* **Line 5.** ζηλωτός (supply ἐστι, *is he*).—ἐς τέκνα, *in* or *with regard to his children.* **Line 6.** ὦ φίλταται γυναῖκες, *O dearest ladies!*—ὡς (II., 202, 2, *a*), *to* or *towards.* **Line 7.** ἄκων με διώλεσεν, *reluctant he slew me.*—ὑπέρ, II., 60, 3, *a* (2). **Line 8.** στήσομεν ἄρα χορούς, *shall we then set up the dances?* **Line 9.** *But a woman is feminine and prone to tears.*—ἔφυ, *is born for, is prone* (I., 612). **Line 10.** 'πὶ (= ἐπὶ), *for.*—τόνδε, *this.*—ἀλλὰ πῶς λάβω, *but how shall I get it?* λάβω, 2 aor. subj. to express the *doubtful* question. **Line 11.** παρ' αὐτὸν δεσπότην, *beside their master himself* (or, *close beside their master*).—ἐστήσαμεν, *we placed* (I., 587). **Line 12.** κλύοιτ' ἂν ἤδη, *you may now hear* (Rule XLI.).—Ἀττικὸς λεώς, nom. for voc. **Line 13.** θεοὺς μὲν αἰτῶ, *I ask of the Gods* (Rule XXVII., 3).—τῶνδε πόνων, *of* (or *from*) *these ills.* **Line 14.** *Of-old I hold silence* (as) *a remedy against harm.* βλάβης is the *objective* genitive (Rule VI., *Rem.*). **Line 15.** Ἐσθλοῦ γὰρ ἀνδρὸς, Rule XI., *Rem.* 1.—τοὺς πονοῦντας ὠφελεῖν, *to assist the suffering.* **Line 16.** οὔτοι, *by no means.*—γυναικός ἐστιν, Rule XI., *Rem.* 1. **Line 17.** *I am not-by-nature, indeed, skilled in letters* (Rule VIII., *b.*). **Line 18.** *There is of mortals no one who is free.* θνητῶν, Rule VII., *c.*



## Line 19–42.

**Line 19.** βίου πονηροῦ, *than a wicked life* (Rule XV., 1). After εὐκλεέστερος supply ἐστιν. **Line 20.** See Rule XL. **Line 21.** τοῦ νοῦ, *for your mind* or *prudence* (Rule XIV.). So δειλίας,





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Page 210 Rule XIV.—*στυγῶ, despise.* **Line 22.** *But I do not grudge this gift to you.* **Line 23.** *αἰσθάνει κακῶν σέθεν, dost thou perceive thy woes?* *κακῶν*, Rule VIII., *b.*—*σέθεν* for *σου.* **Line 24.** *ἄνδρα χρήζειν, for a man to desire.*—*βίου*, Rule VIII., *c.* **Line 25.** *ἔκυρσας σκοποῦ, you hit the mark* (Rule VII., *e*).—*ἄκρος, skilled, excellent.* **Lines 26, 27.** *τῆς σῆς λατρείας, for your servitude.*—*σαφῶς ἐπίστασο, know well.*—*οὐκ ἂν ἀλλάξαιμ' ἐγώ, I would not exchange.*—*λατρείας*, Rule IX. **Line 27.** *τοῖς φίλοισιν, one's friends* (for *φίλοις*). **Line 28.** *τοῖς δικαίοις, just things*, or *what is just.* With *ῥᾴδιον*, supply *ἐστιν.* **Line 29.** *For we, who see, are guides to the blind.* **Line 30.** *δουλίῳ χρῆται ζυγῷ, wears the servile yoke* (Rule XXI., ☞). **Line 31.** *πᾶς τις φίλος, every friend soever.*—*ἐκποδὼν φεύγει, flees out-of-the-way-of* or *shuns.* **Line 32.** *τά τ' ὦτα, as to thy ears* (Rule XXVIII.). So, also, *νοῦν* and *ὄμματα*, Rule XXVIII.—*εἶ, thou art.*—*τυφλός* is applied to all three nouns by the figure called zeugma.* **Line 33.** *ἀρχὴν* (adverbial), *at all* (always used with a negative).—*ἀρχὴν . . . . τἀμήχανα, but it is not at all becoming to pursue impossibilities.*—*τἀμήχανα* = *τὰ ἀμήχανα.* **Line 34.** *χρυσέων ἄστρων τροφέ, nurse of golden stars!* **Line 35.** *βέβαιος* (*ἐστιν*), *is permanent.* **Line 36.** *θνητῶν*, Rule VII., *b.* **Line 37.** *ὅδε, ἥδε, τόδε, this*, sometimes has the force of *here* (called a *local demonstration*).—*ἤδη . . . πέλας, and now I behold death here at hand.* **Line 38.** *οὐκ ἔνεστιν, resides not in.* **Line 39.** *But every one is severe who newly rules* (*i. e.*, a recently elevated ruler).—*κρατῇ*, Rule LI. **Line 40.** *τηλοῦ φίλοι ναίοντες, friends residing far* (from each other). **Line 41.** *Let each one work at the art which he understands.*—*ἐρδοι*, the opt. of *wishing* (Rule XL.), which sometimes assumes a subdued imperative force in the 2d and 3d persons, as the subj. does in the 1st person.—*εἰδείη*, Rule LI. **Line 42.** *μένει, it remains.*

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* *Zeugma* is employed when a verb that applies strictly to but one of several objects is made to apply to all of them; *e. g.*, *blind*, in the above example, refers properly only to the *eyes*, but it is applied also to the *ears* and to the *mind.*

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# NOTES

ON THE

# SCANNING OF THE EXTRACTS FROM HOMER

The measure used by Homer is the *Dactylic Hexameter*: called Dactylic, because the Dactyl predominates in it (219); and Hexameter, because it consists of six metres of one foot each (221, *a*).

[For the first five lines the notes embrace every point of the scanning: afterwards, they merely point out peculiarities of the verse. The student should work out *every* line in the way shown in the notes on the first five lines.]

## Extract I.—Page 187–191.

**Line 1.** *Ὣς ἄρα|φωνήσας || ἀπέ|βη κορυ|θαίολος | Ἕκτωρ.*

1. *Cæsura.* Penthemimeral masculine (226, 1).—2. *Quantity. ὡς*, long by nature (207).—*ἄ*, Rule IV.; *ρᾰ*, Rule VII.—*φω̄* and *νῆ*, 207. —*σᾰς*, 208, *Rem.*; *ᾰ*, Rule IV., *πε̆*, 207.—*βῆ*, 207; *κδ*, 207; *ρῡ*, 211. —*θαι̯*, 207; *ὅ*, 207; *λος*, 207; *Ἕ-*, 209; *κτω̄ρ*, last syllable (224, *Rem.* 1).

**Line 2.** *αἰψα δ' ἐ|πειθ' ἱ|κανε || δό|μους εὐ|ναιετά|ονταϛ.*

1. *Cæsura.* Penthemimeral feminine (226, 2).—2. *Quantity. αἰψ*, 207; *ἄ*, 214; *δ' ἔ*, 207.—*πειθ'*, 207; *ἱ*, long by *augment* (I., 427, 5). —*κα̂*, 230; *νε̆*, 207; *δδ̆*, 207.—*μοῦς* and *ε̄ν*, 207.—*ναι̯*, 207; *ε̆*, 207; *τᾰ*, 212; *ō*, 209; *ντα̂ς*, 224, *Rem.* 1.

**Line 3.** *οὐδ' εὐρ' | Ἀνδρομά|χην || λευ|κώλενον | ἐν μεγά|ροισιν.*

1. *Cæsura*, 226, 1.—2. *Quantity. ὀῦδ*, 207; *εῦρ*, 207.—*Ā*, 209; *νδρδ̆*, 207; *μᾰ*, 211.—*χῆν*, 207; *λεῦ*, 207.—*κω̄*, 207; *λε̆* and *νδ̆ν*, 207. —*ēν*, 209; *με̆*, 207; *γᾰ*, 211.—*ρῳ̄ι*, 207; *σιν*, 224, *Rem.* 1.

**Line 4.** *ἀλλ' ἦ|γε ξὺν | παιδὶ || καὶ | ἀμφιπό|λῳ εὐ|πέπλῳ.*

Spondaic line (224, *Rem.* 2).—1. *Cæsura*, 226, 2.—2. *Quantity. ἀλλ'*, 209; *ἦ*, 207.—*γε̄*, 209; *ξῦν*, 209.—*παι̯*, 207; *δι̯*, 214; *και̯*, 230, Rule II.—*ᾰμ*, 209; *φι̯*, 211; *πδ̆*, 207.—*λω̄*, 207 (compare 230, *Rem.* 1); *ε̄ν*, 207; *πε̆*, 209; *πλω̄*, 224, *Rem.* 1.

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**Line 5.** *πύργῳ ἐ|φεστή|κει || γοό|ωσά τε|μυρομέ|νη τε.*

1. *Cæsura*, 226, 1.—2. *Quantity*. *πῡρ*, 209; *γῶ*, 230, Rule II; *ἆ*, 207.—*φᾱ́*, 209; *στῆ*, 207.—*κεῖ*, 207; *γῐ̆*, 207; *ŏ*, 207.—*ῶ*, 207; *σᾰ́*, 214; *τᾰ́*, 207.—*μῡ́*, long by *nature* in *μῡρομαι*; *ρŏ́*, 207; *μᾰ́*, 207.—*νῆ*, 207; *τε*, 224, *Rem.* 1

LINE 7–38.

**Line 7.** *ἦ* in *Ἔστη*, by 230, Rule II. **Line 8.** Spondaic line (224, *Rem.* 2).—*μῦ* in *μυθήσασθε* long by *nature* (*μῦθος*). **Line 9.** *ἦ* in *ἔδη*, 230, Rule II. **Line 10.** *πῆ*, 230, Rule II.—*ἠ εἰνατέρων*, *hiatus* (227, *b*). **Line 14.** Spondaic. **Line 15.** *πη*, see line 10. **Line 24.** *ἄστυ* had the *digamma*, hence no hiatus, 229, *d*, 2. **Line 26.** *ἦ* in *ἐναντίη*, by 230, Rule II. **Line 28.** *Πλάκῳ*, 230, Rule II. **Line 31.** *οἳ*, 230, Rule II. **Line 32.** *κόλπῳ*, 230, Rule II. **Line 33.** *καλός* has *ᾰ* in epic writers generally; *ᾱ* in Attic. **Line 34.** *ε* final in *καλέεσκε* remains short before Σ*κ* in *Σκαμάνδριον*, as the proper name could not otherwise have been easily adapted to the measure. **Line 36.** *ἦτοι*, 230, Rule II. Indeed, *οι* or *οἰ* is always short in *thesis* when the next word begins with a vowel. We need not, therefore, refer to it again. **Line 38.** *οἰ* and *ἔπος* both had digamma.

LINE 39–90.

**Line 43.** *δύμεναι* for *δῦναι*. **Line 44.** *ἐπεί*, 230, Rule II. **Line 57.** Compare line 28. **Line 58.** *ἐπεί*, 230, Rule II. **Line 59.** *ἀπέλυσε*, *υ* by nature (*λύω*). **Line 68.** *καί*, 230, Rule II. **Line 75.** In *κακὸς*, *ος* is lengthened by 230, Rule I. **Line 80.** The final syllable of *ὁλώλῃ* is *not* shortened, because *Ἴλιος* had the digamma (230, *Rem.* 2). **Line 81.** *λᾶὸς ἐ|ϝμμελί|ῳ Πριά|μοιο.* The *ᾱ* in *λαός* is long by nature.

LINE 91–134.

**Line 91.** *τῖς*, by 230, Rule I. **Line 93.** See note on line 80. **Line 99.** Two cases of diæresis (253):

*Ἄψ δ' ὁ πά|ῖς πρὸς | κόλπον ἐ|ϝζώ|νοιο τι|θήνης.*

**Line 101.** *ε* in *ἰδὲ* lengthened by 230, Rule I. **Line 111.** *τις*, see note on line 91. **Line 133.** *μιν*, 230, Rule I.

EXTRACT II.—PAGE 191, 192.

LINE 1–29.

**Line 3.** Spondaic. **Line 8.** *ἐμὸν*, final syllable (*μον*) lengthened by 230, Rule I **Line 9.** *ἔογα* had the digamma, hence no hiatus.

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**Line 12.** Spondaic. **Line 16.** Ἀΐδεω is pronounced in *three* syllables (by synizesis, 228), thus: A-id-yō. **Line 25.** In περὶ the final ι is lengthened by 230, Rule I. **Line 27.** Spondaic.

### Extract III.—Page 192–196.

#### Line 1–75.

**Line 2.** Last syllable of Ἀχαιοῖσιν long by 230, Rule I. **Line 3.** φίλοί, 230, Rule II. **Line 4.** ἐ in ἐπειδὴ long by 230, Rule I. **Line 6.** Spondaic. **Line 11.** υ in νέκυς long by nature. **Line 17.** νησὶν pronounced as two syllables (νησιν), 228. **Line 18.** ἠράμεθα, 230, Rule I. **Line 19.** See note to page 188, line 24. **Line 30.** κεκόνιτο has ι long by nature (κονΐω). **Line 31.** δὲ, 230, Rule I. **Line 32.** μάλα, 230, Rule I. **Line 37.** μόγις, 230, Rule I. **Line 59.** θεῶν, 230, Rule I. **Line 65.** δόμου, 230, Rule II. **Line 68.** τρίποδα, the α final lengthened by 230, Rule I. **Line 72.** καὶ, 230, Rule II.

#### Line 75–140.

**Line 76.** ἐμοὶ, 230, Rule II. **Line 79.** εἰη, 230, Rule II. **Line 83.** ἐπεὶ, 230, Rule II.—πληθυῖ, pronounced as a dissyllable (228). **Line 95.** χρῡσέη, pronounced as a dissyllable (228). **Line 100.** ἐπεὶ and καὶ, 230, Rule II. **Line 106.** αἰνόμορον, 230, Rule I. **Line 114.** γάρ, 230, Rule I. **Line 117.** πάϊς, 253 and 230, Rule I. **Line 129.** ἐνὶ, 230, Rule I. **Line 137.** κηλέῳ, 228. **Line 138.** ὄφελος, 230, Rule I.

☞ In the fourth extract will be found cases similar to those noted above. The student can study them out for himself.

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# NOTES

ON THE

# SCANNING OF THE ODES OF ANACREON.

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The Anacreontic metres are not regular. Many apparent anomalies occur.

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## Ode I.—Page 203.

1. This ode is *Iambic Dimeter Catalectic* (238).

2. It is called *Iambic*, because the iambus is its predominant foot (219); *Dimeter*, because it has two measures (of two feet each, 221, *b*); *Catalectic*, because it lacks a syllable at the end (220).

3. Thus each verse properly consists of three iambi and a long syllable; *e. g.*,

ϑἐλω̃|λἔγειν || ’Ἄτρειδ|α̣ς

4. But sometimes the first foot is a spondee; *e. g.*

Ἡ̄ βα̣ρ|δἴτω̄ς || δἔ χω̄ρ|δα̣ι̣ς.

The scanning of the ode presents no further difficulty.

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## Ode II.—Page 203.

1. This ode is also Iambic Dimeter Catalectic. But it admits the anapæst (218, *b*) as well as the spondee and iambus. Thus,

τὸ ρὸδὸν|τὸ τω̃ν || ἔρω̃|τω̃ν.
ἃ νἄμι̣ξ̣|ω̃μεν | Δἴὸνυ|σω̃.

2. The fifth line has a tribrach, unless the *α* final of *ἅβρα* be regarded as lengthened by the arsis:

πινω̃|μεν ἄβρᾰ̄ || γελω̃ν|τε̄ς.

3. The thirteenth has an anapæst in the second foot as well as the first.

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4. The fourteenth and fifteenth verses have each a trochee in the second place, unless the last syllable of the second foot in each be considered as lengthened by the arsis.

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ODE III. and ODE IV. are like ODE I.

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ODE V.

1. This ode is of the same metre, generally, as Ode II.

ζδὲ πᾶς | ἔαρος || φάνεν|τος.
χἄρις τες | ῥόδα || βρύου|σιν.

2. In the third, fifth, and thirteenth verses the second foot is a trochee, unless its last syllable be considered as lengthened by the arsis. So in the sixth the second foot is a tribrach.

3. The tenth and eleventh verses are probably corrupt. The twelfth is defective.

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ODE VI. like ODE I.

---

ODE VII. like ODE II.

---

ODE VIII. like ODE I.

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# NOTES

ON THE

# SCANNING OF THE IAMBICS.

1. The verses given are all *Iambic Trimeter*. As it is the measure commonly used by the dramatists, it is often called *Tragic Trimeter*.

2. Everything necessary for the scanning is given above (233–236).

3. The scanning of a few verses is subjoined:

**Line 1.** *οὐ τοῖς | ἄθῡ|μοῖς || ῆ | τῦχῆ | ξῦλλᾰμ|βᾰνεῖ.*
**Line 2.** *κἄκῆς | ἄπ' ᾰρ|χῆς || γῖγ|νĕτāι | τĕλῐ̄ς | κἄκῐ̄ν.*
**Line 3.** *στῆσῐ̆μĕν | ἄρ' ᾰμ|φῖ βῶ|μŏν || ῶ | πᾰτĕρ | χορουϛ.*
**Line 10.** *ῆκῶ | 'πῖ τῐ̄ν|δε στĕφᾰ̆|νŏν || ᾰλ|λᾰ̆ πῶϛ | λαβω.*
**Line 19.** Same as line 10.
**Line 37.** Tribrach in third place.

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# VOCABULARY.

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# VOCABULARY.

## A.

Ἀ, *ah! alas!*

Ἁβρά (ἁβρός), *gayly.*

Ἁβροκόμ-ας, -υυ (ὁ), *Abrŏcŏmas.*

Ἀγαθ-όν, -οῦ (τό) (ἀγαθός), *a good, blessing, benefit, advantage.*

Ἀγαθ-ός, -ή, -όν, *good, noble, brave, favourable, fine, useful, of value, advantageous, rich* (as to soil), *powerful.*

Ἀγακλῠτ-ός, -όν (ἄγαν, κλῠτός), *very glorious, far-famed, illustrious.*

Ἀγάλλ-ομαι, 1 aor. pass. ἠγάλθην (with dat.), *to pride one's self on, exult in.*

Ἄγᾰ-μαι, f. -σομαι, 1 aor. pass. ἠγάσθην, *to wonder* or *be astonished at.*

Ἀγαμέμνων, (Ἀγαμέμνον)ος (ὁ), *Agamemnon.*

Ἀγαπ-άω (-ῶ), f. -ήσω, pf. ἠγάπηκα (ἄγαμαι), *to love.*

Ἀγαπητ-ός, -ή, -όν (ἀγαπάω), *beloved.*

Ἀγαστ-ός, -ή, -όν (ἄγαμαι), *admired, admirable.*

Ἀγγελί-α, -ας (ἡ) (ἄγγελος), *news.*

Ἀγγέλλ-ω, f. ἀγγελῶ, pf. ἤγγελκα, 1 aor. ἤγγειλα (ἄγω), *to bring a message, relate, give an account of, tell, announce.*

Ἄγγελ-ος, -ου (ὁ) (ἀγγέλλω), *a messenger, ambassador, envoy.*

Ἄγε, ἄγετε (ἄγω), *come!*

Ἀγείρ-ω, f. ἀγερῶ, 1 aor. act. ἤγειρα, 1 aor. pass. ἠγέρθην (ἄγω), *to bring* or *gather together, collect.*

Ἀγένει-ος, -ον (*a* priv., γένειον), *beardless.*

Ἀγηνορί-α, -ας (Ion. -η, -ης) (ἀγήνωρ), *manliness, manhood, courage.*

Ἀγί-ας, -ου (ὁ), *Agias.*

Ἀγκαλίδ-ες, -ων, -εσσι (*al*) (ἀγκή *the arms.*

Ἀγλα-ός, -ή, -όν, *splendid, beautiful.*

Ἀγνωμοσύν-η, -ης (ἡ) (ἀγνώμων) *misunderstanding.*

Ἀγορ-ά, -ᾶς (Ion. -ή, -ῆς) (ἀγείρω), *a council, market.*

Ἀγορεύ-ω, f. -σω (ἀγορά), *to speak to, address, harangue.*

Ἄγρι-ος, -α, -ον (ἀγρός), *wild.*

Ἀγρ-ός, -οῦ (ὁ), *a field.*

Ἀγυι-ά, -ᾶς (ἡ), *a way, street.*

Ἄγχι, *near, nigh, close by.*

Ἄγ-ω, f. ἄξω, pf. ἦχα, 2 aor. ἤγαγον, *to lead, lead away, bear, bear away, bring, carry; ἄγειν καὶ φέρειν, to plunder completely.*

Ἀγών, (ἀγῶν)ος (ὁ) (ἄγω), *a contest, game.*

Ἀγων-ίζ-ομαι, f. -ίσομαι Att. -ιοῦμαι (ἀγών), *to contend for a prize in the games, contend* (in general).

Ἀδε-ής, -ές (*a* priv., δέος), *fearless;* (adv.) ἀδεῶς.

Ἄδειπν-ος, -ον (*a* priv., δεῖπνον), *supperless, unfed.*

Ἀδελφ-ός, -οῦ (ὁ) (*a* copul., δελφύς), *a brother.*

Ἀδιάβᾰτ-ος, -ον (*a* priv., διαβαίνω), *impassable.*

Ἀδικ-έω (-ῶ), f. -ήσω, pf. ἠδίκηκα (ἄδικος), *to do wrong, be guilty of injustice, injure.*

Ἀδικί-α, -ας (ἡ) (ἄδικος), *injustice.*

Ἄδικ-ον, -ου (τό) (ἄδικος), *injustice.*

Ἄδικ-ος, -ον (*a* priv., δίκη), *doing wrong, unjust.*

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'Αδιν-ός, -ή, -όν (ἄδην), *loud*; (adv.) ἀδινά.

'Άδολ-ος, -ον (α priv., δόλος), *without guile, treachery*, or *fraud*; (adv.) ἀδόλως.

'Αδύνατ-ος, -ον (ἀ priv., δυνατός), *impossible*.

'Ἀδ-ω, f. ᾄσομαι (Att. for ἀείδω), *to sing, sing of*.

'Αεί Ep. and Ion. αἰεί, *ever, always, continually, incessantly*.

'Αείδ-ω, f. ἀείσομαι, *to sing*.

'Αεικ-(Att. αἰκ-) ής, -ές (α priv., ἐικός), *unseemly, mean*; ἀείκεα ἔργα, *insults*.

'Αεικ-ίζ-ω (Att. αἰκίζ-ω), f. -ίσω (ἀεικής), *to treat unseemly, insult, abuse*.

'Αείρ-ω (Ep. and Ion. for ἄϝρω), f. ἀερῶ contr. ἄρω, 1 aor. ἦειρα, *to lift, raise up, carry*.

'Ακαζόμεν-ος, -η, -ον (ἀέκων), *unwilling, resisting, reluctant*.

'Αετ-(or αἰετ-)ός, -οῦ (ὁ), *an eagle*.

'Αήρ, ἀέρ-(Hom. ἠέρ-)ος (ἡ, ὁ), *the air*.

'Άθαπτ-ος, -ον (α priv., θάπτω), *unburied*.

'Άθε-ος, -ον (α priv., θεός), *ungodly, impious*.

'Αθηναῖ-ος, -ου (ὁ) ('Αθῆναι), *an Athenian*.

'Αθήν-(and 'Αθηναί-)η, -ης (ἡ) (Hom. for 'Αθηνᾶ), *Minerva*.

'Άθλ-ος, -ου (ὁ), *labour, task*.

'Αθροίζ-ω, f. ἀθροίσω (ἀθρόος), *to gather together, collect*; (pass.), *to assemble*.

'Αθρό-ος, -α, -ον (α copul., θρόος), *in a mass* or *body*.

'Άθῡμ-ος, -ον (α priv., θῡμός), *dispirited, faint-hearted*.

Αἰ Ep. and Dor. for εἰ, *if*; αἴκε and αἴκεν, *if perchance*.

Αἴ, *O that! would that!*

Αἰ-α, -ης (ἡ) (poet. for γαῖα), *the earth, land*.

Αἴας, (Αἰαντ-)ος (ὁ), *Ajax*.

Αἰγίοχ-ος, -ον (αἰγίς, ἔχω), *ægis-bearing*.

Αἰγύπτι-ος, -α, -ον (Αἴγυπτος), *Egyptian*.

Αἰγύπτι-ος, -ου (ὁ) (Αἴγυπτος), *an Egyptian*.

Αἴγυπτ-ος, -ου (ἡ), *Egypt*.

Αἰδ-έομαι (-οῦμαι), f. -έσομαι poet. -έσσομαι and -ήσομαι, pf. pass. ᾔδεσμαι, *to fear, reverence, respect*; αἰδεῖο Hom. for αἰδοῦ, 2 s. pres. imperat.

Αἰδήμ-ων, -ον (αἰδώς), *bashful, modest*.

'Αΐδ-ης, -āo and -εω (ὁ) (poet. for ἄϊδης) (α priv., ἰδεῖν), *Hades, the grave*.

Αἰδοῖ-ος, -α (Ion. -η), -ον (αἰδομαι), *revered*.

'Αϊδ-ος, -ι (Ep. gen. and dat. of 'Αΐδης), *of, to* or *for Hades*.

Αἰδώς, (αἰδό)ος, contr. αἰδοῦς (ἡ), *respect*.

Αἴθουσ-α, -ης (ἡ) (αἴθω), *a corridor, portico*.

Αἰθοψ, (αἰθοπ)ος (αἰθός, ὄψ), *sparkling*.

Αἰκ-ίζ-ομαι, f. -ίσομαι, 1 aor. ἠκίσθην (αἰκής), *to ill-treat, torture*.

Αἰνά and αἰνῶς (αἰνός), *terribly, grievously, greatly, exceedingly*.

Αἰν-έω (-ῶ), f. -έσω Ep. -ήσω, pf. pass. ἤνημαι, 1 aor. pass. ἠνέθην (αἶνος), *to tell* or *speak of, praise, approve*.

Αἰνόμορ-ος, -ον (αἰνός, μόρος), *doomed to a sad* or *dreadful end, ill-fated*.

Αἰόλ-ος, -η, -ον, *crawling, wriggling* (of worms).

Αἰρ-έω (-ῶ), f. -ήσω, pf. ᾕρηκα, 2 aor. εἷλον, *to take, seize, come upon* (of sleep); (mid.), *to choose, prefer*.

Αἴρ-ω, f. ἀρῶ, pf. ἦρκα, 1 aor ἦρα, *to carry off, bear away, win*.

Αἶσ-α, -ης (ἡ), *one's appointed lot, fate, destiny*.

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Αἰσθ-άν-ομαι, f. αἰσθήσομαι, pf. ἴσθημαι, 2 aor. ἠσθόμην, *to perceive, be sensible of, see, learn.*

Αἰχρ-ός, -ά, -όν (αἰσχος), *causing shame, disgraceful.*

Αἰσχύν-η, -ης (ἡ) (αἰσχος), *shame, disgrace, dishonour.*

Αἰσχύν-ομαι, f. αἰσχυνοῦμαι and αἰσχυνθήσομαι, pf. ἴσχυμμαι (αἰσχος), *to be* or *feel ashamed of, have respect for, stand in awe of.*

Αἰτ-έω (-ῶ), f. -ήσω, pf. ᾔτηκα, *to ask, demand, request, obtain by request.*

Αἴτι-ος, -α, -ον, *causing, the cause.*

Αἶψα, *quickly, shortly.*

Ἀκάχη-μαι, part. ἀκαχημένος (pf. pass. of obs. ἄχω), *to be troubled, sad,* or *afflicted.*

Ἀκαχίζ-ομαι (pass. of ἀκαχίζω), *to be troubled, grieved,* or *afflicted.*

Ἀκηδέστως (ἀκήδεστος), *without concern, unfeelingly, remorselessly.*

Ἀκηδ-ής, -ές (α priv., κῆδος), *unburied, free from care* or *sorrow.*

Ἀκήν, *silently;* ἀκὴν σιωπῇ, *in profound silence.*

Ἀκῑνάκ-ης, -ου (ὁ), *a short sword.*

Ἀκινδύνως (ἀκίνδῡνος), *without danger.*

Ἄκλαυτ-ος, -ον (α priv., κλαίω), *unwept, without funeral lamentation.*

Ἀκμήν (ἀκμή), *as yet.*

Ἄκοιτις, (ἀκοίτι)ος (ἡ) (α copul., κοίτη), *a wife, spouse.*

Ακόλαστ-ος, -ον (α priv., κολάζω), *unchastised, undisciplined.*

Ακόλουθ-ος, -ον (α copul., κέλευθος), *following, consistent.*

Ἀκοντ-ίζ-ω, f. -ίσω Att. -ῐῶ (ἄκων), *to throw a javelin at, hit, strike, wound.*

Ἀκόντισις, (ἀκοντίσε)ως (ἡ) (ἀκοντίζω), *a throwing* or *hurling a javelin.*

Ἀκού-ω, f. -σομαι, pf. ἀκήκοα, 1 aor. ἤκουσα, *to hear, listen to, obey.*

Ἄκρ-α, -ας (Ion. -η, -ης) (ἄκρος), *the summit, top;* κατ' ἄκρης, *utterly.*

Ἄκρ-ος, -α (Ep. -η), -ον (ἀκή), *at the top, topmost, lofty, excellent, skillful.*

Ἄκ-ων, -ουσα, -ον (contr. from ἀέκων), *unwilling, reluctant.*

Ἄλγος, (ἄλγε)ος (τό), *suffering, grief, distress, woe.*

Ἀλεγειν-ός, -ή, -όν (ἀλέγω), *fatal, destructive.*

Ἀλείφ-ω, f. ἀλείψω, pf. ἀλήλιφα, *to anoint.*

Ἀλέξ-ω, f. -ήσω and -ήσομαι, *to ward* or *keep off;* (mid.), *to retaliate, requite.*

Ἄλευρ-ον, -ου (τό) (ἀλέω), *flour.*

Ἀλήθει-α, -ας (ἡ) (ἀληθής), *truth.*

Ἀληθεύ-ω, f. -σω (ἀληθής), *to speak the truth.*

Ἀληθ-ής, -ές (α priv., obs. λήθω), *true;* τὸ ἀληθές, τὰ ἀλήθεα, and τἀληθῆ, *the truth, truly.*

Ἀληθῑν-ός, -ή, -όν (ἀληθής), *true, of genuine worth.*

Ἀλίαστον (α priv., λιάζομαι), *incessantly, excessively.*

Ἀλίγκι-ος, -α, -ον (with dat.), *resembling, like.*

Ἀλ-ίζ-ω, f. -ίσω, pf. pass. ἅλισμαι, 1 aor. pass. ἁλίσθην (ἅλις), *to gather together, assemble.*

Ἄλι-ος, -α, -ον (ἅλς), *of* or *belonging to the sea;* ἅλιος (sc. θεός), *a sea-god.*

Ἅλις, *in a crowd;* ἀμφί μιν ἅλις ἔσταν, *they crowded around her.*

Ἀλιταίν-ω, f. ἀλιτήσω, 2 aor. ἤλιτον, *to transgress.*

Ἀλκῖμ-ος, -ον (ἀλκή), *strong, valiant.*

Ἀλκῖμ-ος, -ου (ὁ), *Alcimus.*

Ἀλλά, *but, well then, on the contrary, why, well, however, moreover, yet, nay, therefore, for.*

Ἀλλάσσ-ω, f. ἀλλάξω, pf. ἤλλαχα, *to change, exchange.*

Ἄλλη (ἄλλος), *elsewhere, in another way.*

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Ἀλλήλων (ὁν) (ἄλλοι ἄλλων), *of one another, of each other.*

Ἄλλ-ομαι, f. ἅλοῦμαι, 2 aor. ἠλόμην (syncop. 3 sing. ἅλτο), *to spring, leap, bound, rush.*

Ἄλλ-ος, -η, -ο, *another, one* (of a number); τῇ ἄλλῃ, *on the next day;* ἄλλο τι ἀν ἠ; *would not?* οἱ ἄλλοι, *the others, the rest, besides;* ἄλλοι ἀλλοθεν, *some from one part, others from another;* τὰ ἄλλα, *as for the rest.*

Ἄλλοτε (ἄλλος, ὅτε), *at another time;* ἄλλοτε—ἄλλοτε, *at one time—at another;* ἄλλοτε καὶ ἄλλοτε, *from time to time.*

Ἀλόγιστ-ος, -ον (α priv., λογίζομαι), *inconsiderate.*

Ἄλοχ-ος, -ου (ἠ) (α copul., λέχος), *a wife, spouse.*

Ἀλυσκ-άζ-ω, f. -άσω (ἀλύσκω), *to flee from, shun, avoid, forsake, skulk.*

Ἅμα (adv.), *at once, together, at the same time;* καὶ ἅμα, *moreover;* ἅμα ἕπεσθαι, *to accompany;* ἅμα αἰνεῖν, *to approve unanimously.*

Ἅμα (prep.) (with dat.), *at the same time with, together with, in company with;* ἅμα τῇ ἡμέρᾳ and ἅμα ὄρθρῳ, *at break of day;* ἅμα ἠλίῳ ἀνατέλλοντι, *at sunrise;* ἅμα ἠλίῳ δύνοντι and δυομένῳ, *at sunset.*

Ἁμαξ-α, -ης (ἠ) (ἄγω), *a carriage, wagon.*

Ἁμαρτ-άν-ω, f. ἁμαρτήσομαι, pf. ἡμάρτηκα, 2 aor. ἥμαρτον, Hom. ἤμβροτον, *to miss, err;* ἀπὸ πατρὸς ἁμαρτών, *having lost* or *been deprived of his father.*

Ἁμαχεί (α priv., μάχη), *without fighting.*

Ἀμβᾰτ-ός, -όν (Ep. and Ion. for ἀναβατός) (ἀναβαίνω), *that may be mounted* or *scaled, easy to be scaled, accessible.*

Ἀμβλήδην (Ep. and Ion. for ἀναβλήδην) (ἀναβάλλομαι), *with deep drawn* or *fitful sobs.*

Ἀμβρακῐώτ-ης, -ου (ὁ) (Ἀμβρακία), *an Ambracian, Ambraciot.*

Ἀμείβ-ω, f. ἀμείψω, *to change;* (mid.), *to answer.*

Ἀμείν-ων, -ον, *better, braver;* (adv.), ἀμεινον.

Ἀμήχᾰν-ος, -ον (α priv., μηχανή), *without* or *destitute of means, impossible, inextricable;* τὰ ἀμήχανα, *impossibilities.*

Ἀμμίξας, Ep. for ἀναμίξας, 1 aor. part. act. of ἀναμίγνυμι.

Ἄμμορ-ος, -ον (poet. for ἄμορος) (α priv., μόρος), *without* (good) *fortune, unhappy.*

Ἀμ-ός, -ή, -όν (Æol. and Ep. for ἐμός), *my own, my.*

Ἄμπυξ, (ἄμπῠκ)ος (ὁ, ἠ) (ἀμπέχω), *a fillet for the brow, head-band.*

Ἀμύμ-ων, -όν (α priv., μῶμος), *irreproachable, blameless.*

Ἀμύν-ω, f. ἀμῦνῶ, 1 aor. ἤμῦνα (α euph., μύνη), *to keep* or *ward off, avert;* (mid.), *to guard* or *defend one's self, fight, revenge one's self on, punish.*

Ἀμφί (prep.) (with dat.), *on;* ἀμφὶ πυρί, *on the fire;* (with acc.), *about, around, round about, relating to;* οἱ ἀμφ' αὐτούς, *their attendants.*

Ἀμφί (adv.), *around, round about, all around, from head to foot.*

Ἀμφιγνο-έω, (-ῶ), f. -ήσω, imp. ἠμφιγνόουν (ἀμφί, νοέω Æol. γνοέω), *to be in doubt.*

Ἀμφιέπ-ω (poet. ἀμφέπ-ω), aor. ἀμφίεπον and ἄμφεπον (ἀμφί, ἕπω), *to attend to.*

Ἀμφῐθᾰλ-ής, -ές (ἀμφί, θαλεῖν), *having both parents alive.*

Ἀμφιμάχ-ομαι, f. -μαχοῦμαι (ἀμφί, μάχομαι), *to fight round, assail, attack, besiege.*

Ἀμφιπολίτ-ης, -ου (ὁ) (Ἀμφίπολις),

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*an inhabitant of Amphipolis, Amphipolitan.*

Ἀμφίπολ-ος, ου (ἡ) (ἀμφί, πολέω, πέλω), *a handmaid, female attendant.*

Ἀμφίς (ἀμφί), *around, round about.*

Ἀμφότερ-ος, -α, -ον (ἄμφω), *both; οἱ ἀμφότεροι, both parties.*

Ἀμφοτέρωθεν (ἀμφότερος, -θεν), *from* or *on both sides.*

Ἄμφω (τώ, τά, τώ), *both.*

Ἄν (with opt.), *might, could, would, should, will probably;* (with subj.), *will in all likelihood.*

Ἄν = ἐάν (with subj.), *if.*

Ἀνά (prep.) (with acc.), *up to;* (adv.), *up.*

Ἀνα-βαίν-ω, f. -βήσομαι, aor. -ἔβην (ἀνά, βαίνω), *to go up, climb, mount;* ἀναβαίνειν ἐπὶ or ἐς, *to mount.*

Ἀνα-βιβ-άζ-ω, f. -άσω and -άσομαι (ἀνά, βιβάζω), *to march up.*

Ἀναβλήδην (ἀναβάλλομαι), *with deep-drawn or fitful sobs.*

Ἀνάβλησις, (ἀναβλήσε)ως (ἡ) (ἀναβάλλω), *a putting off, delay.*

Ἀναγκ-άζ-ω, f. -άσω (ἀνάγκη), *to force, compel.*

Ἀναγκαῖ-ος, -ου (ὁ) (ἀνάγκη), *a near relation.*

Ἀνάγκ-η, -ης (ἡ) (ἄγχω), *necessity.*

Ἀν-άγ-ω, f. -άξω, aor. -ήγαγον, aor. pass. -ήχθην, *to bring* or *carry up.*

Ἀναδέσμ-η, -ης (ἡ) (ἀναδέω), *a band* or *fillet for women's hair, head-band.*

Ἀναείρω (ἀνά, ἀείρω), *to lift up.*

Ἀναιμόσαρκ-ος, -ον (ἄναιμος, σάρξ), *of bloodless flesh.*

Ἀνᾶΐσσ-ω (also ἀνάσσω Att. ἀνάττω), f. ἀνᾱΐξω, aor. ἀνήϊξα Att. ἀνῆξα (ἀνά, ἀΐσσω), *to start* or *rise up quickly.*

Ἀνακρέων, (Ἀνακρέοντ)ος (ὁ), *Anacreon.*

Ἀνα-λαμβάν-ω, f. -λήψομαι, aor. ἀνέλαβον, (ἀνά, λαμβάνω), *to take up.*

Ἀνα-λέγ-ω, f. -λέξω (ἀνά, λέγω), *recount, commemorate, mention.*

Ἀνα-μίγνυμι and -μιγνύω, f. -μίξω (ἀνά, μίγνυμι), *to mix up, mingle.*

Ἀνανδρ-ος, -ον (α priv., ἀνήρ), *cowardly.*

Ἄναξ, (ἄνακτ)ος (ὁ), *a king.*

Ἀνα-παύ-ω, f. -σω (ἀνά, παύω), *to cause to cease;* (mid.), *to cease, rest, go to rest* or *sleep.*

Ἀνα-πνέ-ω (poet. ἀμπνέω), f. -πνεύσω (ἀνά, πνέω), *to breathe again, recover breath;* 3 s. 2 aor. mid. ἄμπνυτο for ἀνέπνυτο, Hom.

Ἀνα-πτύσσ-ω, f. -πτύξω (ἀνά, πτύσσω), *to unfold, fold back.*

Ἀνάριστ-ος, -ον (α priv., ἄριστον), *without breakfast* or *luncheon, fasting.*

Ἀνάσσ-ω, f. ἀνάξω (ἄναξ), *to be king of, rule over.*

Ἀνα-στρέφ-ω, f. -στρέψω, pf. ἀνέστροφα (ἀνά, στρέφω), *to turn back;* (mid.), *to act, face about.*

Ἀνα-τείν-ω, f. -τενῶ, pf. pass. -τέτᾰμαι (ἀνά, τείνω), *to stretch out, elevate;* ἀετὸς ἀνατεταμένος, *a spread eagle.*

Ἀνα-τέλλ-ω, f. -τελῶ (ἀνά, τέλλω), *to rise;* ἅμα ἠλίῳ ἀνατέλλοντι, *at sunrise.*

Ἀνατεταραγμέν-ος, -η, -ον (pf. part. pass. of ἀναταράσσω), *in great disorder.*

Ἀνα-τίθημι, f. -θήσω, 2 aor. ἀνέθην (ἀνά, τίθημι), *to put, set,* or *place upon.*

Ἀνδράποδ-ον, -ου (τό) (ἀνήρ, πούς), *a slave.*

Ἀνδροκτασί-α, -ας (ἡ) (ἀνήρ, κτείνω), *slaughter of men.*

Ἀνδρομάχ-η, -ης (ἡ), *Andromache.*

Ἀνδροφόν-ος, -ον (ἀνήρ, φονεύω), *man-slaying.*

Ἄνειμι (ἀνά, εἶμι), *to go up, return;* ἀνιέναι ἐς, *to approach.*



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'Ανειπεῖν (ἀνά, εἰπεῖν), *to say aloud, proclaim.*

'Ανερωτ-άω (-ῶ), f. -ήσω (ἀνά, ἐρωτάω), *to inquire in a loud voice.*

'Ανευ (with gen.), *without.*

Ανέχ-ω, f. ἀνέξω and ἀνασχήσω, pf. ἀνέσχηκα, imp. ἀνεῖχον, 2 aor. ἀνέσχον (ἀνά, ἔχω), (mid.), *to restrain* or *contain one's self, bear, withstand, endure, suffer*; 2 aor. ind. mid. ἠνεσχόμην, 2 s. ἄνσχεο Ep. for ἀνέσχου.

'Ανήκεστ-ος, -ον (α priv., ἀκέομαι), *irremediable, irreparable.*

'Ανήρ, (ἀνδρ)ός Ep. (ἀνέρ)ος (ὁ), *a man, hero, person, soldier, combatant.*

'Ανθ-έω (-ῶ), f. -ήσω (ἄνθος), *to flourish* (of fruit).

'Ανθος, (ἄνθε)ος (τό), *a flower.*

'Ανθρώπιν-ος, -η, -ον (ἄνθρωπος), *human.*

'Ανθρωπ-ος, -ου (ὁ), *a man, person, being.*

'Ανίστημι, f. ἀναστήσω (ἀνά, ἵστημι), *to raise up* (χειρός, by the hand), *arise.*

'Ανίσχω = ἀνέχω, *to rise* (of the sun).

'Ανοδ-ος, -ου (ἡ) (ἀνά, ὁδός), *an upward route* or *march.*

'Ανόητ-ος, -ου (ὁ) (α priv., νοέω), *a simpleton.*

'Αναστήσεις Ep. for ἀναστήσεις, 2 s. fut. act. of ἀνίστημι.

'Αντα (ἀντί), *over against, face to face.*

'Αντακού-ω, f. -σομαι (ἀντί, ἀκούω), *to hear* or *listen in turn.*

'Αντ-άω (-ῶ) (Ion. ἀντέω), f. -ήσω (ἄντα, ἀντί), *to come opposite to, meet face to face, meet.*

'Αντέχω or ἀντίσχω, f. ἀνθέξω (ἀντί, ἔχω) (with dat.), *to hold out against, withstand.*

'Αντί (with gen.), *instead of, in preference to.*

Αντι-λέγω, f. -λέξω (ἀντί, λέγω), *to speak* or *argue against.*

'Αντί-ος, -α, -ον (ἀντί), *opposite, to meet, against.*

'Αντι-πάσχω, f. -πείσομαι, pf. -πέπονθα (ἀντί, πάσχω), *to receive harm* or *injury in return.*

'Αντιποι-έομαι (-οῦμαι), f. -ήσομαι (ἀντί, ποιέω), *to lay claim* or *aspire to, contend for.*

'Αντι-τάσσω (Att. -τάττω), f. -τάξω, pf. -τέταχα, aor. pass. -ετάχθην (ἀντί, τάσσω), *to set in array,* or *draw up against, oppose.*

'Αντι-φυλάσσω (Att. -φυλάττω), f. -φυλάξω (ἀντί, φυλάσσω) (mid.), *to be on one's guard against.*

'Αντιφων-έω (-ῶ), f. -ήσω, *to reply.*

'Ανυστ-ός, -όν (ἀνύω), *possible.*

'Ανω (ἀνά), *above, upwards.*

'Ανωγα (pf. as pres.), ἀνώγειν (plqpf. as impf.), *I command, bid, order, charge, direct, request.*

'Αξι-ος, -α, -ον, *of worth, worthy, becoming*; πολλοῦ ἄξιος, *worth much, of great service*; πλείονος ἄξιος, *worth more, more valuable.*

'Αξι-όω (-ῶ), f. -ώσω (ἄξιος), *to think* or *deem worthy, claim, desire.*

'Αξων, (ἄξον)ος (ὁ) (ἄγω), *an axle-tree.*

'Αοπλ-ος, -ον (α priv., ὅπλα), *unarmed.*

'Απ-αγγέλλω, f. -αγγελῶ, aor. -ήγγειλα (ἀπό, ἀγγέλλω), *to bring back word, report, announce, mention, declare.*

'Απ-άγω, f. -άξω, aor. -ήγαγον (ἀπό, ἄγω), *to lead away, bring back.*

'Απαθ-ής, -ές (α priv., πάθος), *exempt from suffering, impassible.*

'Απαίδευτ-ος, -ον (α priv., παιδεύω), *untaught, uninstructed.*

'Απαιτ-έω (-ῶ), f. -ήσω (ἀπό, αἰτέω), *to ask* or *demand of.*

'Απαλλαγ-ή, -ῆς (ἡ) (ἀπαλλάσσω), *a deliverance, release, relief from.*

'Απ-αλλάσσω (Att. -αλλάττω), f.

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-αλλάξω (ἀπό, ἀλλάσσω) (mid.), *to get off, escape, come off.*

Ἀπᾰλ-ύν-ω, f. -ῦνῶ (ἀπᾰλός), *to soften.*

Απ-αμείβομαι, f. -αμείψομαι, aor. -ημείφθην (ἀπό, ἀμείβω), *to answer.*

Ἀπ-άνευ-θε or -θεν (ἀπό, ἄνευ, -θε), *afar off, apart, aloof.*

Ἀπαντ-ύω (-ῶ), f. -ήσομαι (ἀπό, ἀντάω) (with dat.), *to meet.*

Ἅπαξ (α copul., πήγνυμι), *once.*

Ἀπαρασκεύαστ-ος, -ον (α priv., παρασκευάζω), *unprepared.*

Ἅπας, ἅπᾶσα, ἅπαν (ἅμα, πᾶς), *all together, all, every; οἱ ἅπαντες, the whole party.*

Ἀπειθ-έω (-ῶ), f. -ήσω (ἀπειθής) (with dat.), *to disobey.*

Ἄπ-ειμι, f. -έσομαι (ἀπό, εἰμί), *to be away* or *absent.*

Απ-ειμι, impf. -ήειν (ἀπό, εἶμι), *to go away, depart, desert, go back, retreat, return.*

Ἀπείρηκα (pf. of ἀπείπον), *I am fatigued* or *tired.*

Ἄπειρ-ος, -ον (α priv., πεῖρα), *without trial, inexperienced.*

Ἀπείρ-ων, -ον (α priv., πεῖρας, πέρας), *boundless, vast.*

Ἀπ-ελαύν-ω, f. -ελάσω, Att. -ελῶ (ἀπό, ἐλαύνω), *to ride away, depart.*

Ἀπερείσι-ος, -ον (poet. for ἀπειρέσιος), *boundless, countless, invaluable, priceless.*

Ἀπ-έρχομαι, f. -ελεύσομαι, pf. -ελήλυθα, aorist act. -ῆλθον, *to go* or *come away, depart; ἄπελθε, begone!*

Ἀπεσσύμην, Ep. for ἀπεσύμην (syncop. 2 aor. mid. of ἀποσεύω), *I rushed forth from.*

Ἀπ-εχθάνομαι, f. -εχθήσομαι, pf. -ήχθημαι, aor. -ηχθόμην (ἀπό, ἐχθάνομαι) (with dat.), *to be hated by* or *odious to.*

Ἀπέχω, f. ἀφέξω, aor. ἀπεσχον (ἀπό ἔχω), *to be distant from;* (mid.), *to refrain* or *abstain from.*

Ἀπήν-η, -ης (ἡ), *a four-wheeled wagon, mule-car, carriage, chariot.*

Ἀπιστ-έω (-ῶ), f. -ήσω (ἄπιστος) (with dat.), *to distrust, disobey.*

Ἀπιστί-α, -ας (ἡ) (ἄπιστος), *disbelief, distrust, faithlessness.*

Ἄπιστ-ος, -ον (α priv., πίστις), *faithless.*

Ἁπλ-όος (-οῦς), -όη (-ῆ), -όον (-οῦν), *simple; τὸ ἁπλοῦν, sincerity.*

Ἀπό (gen.), *from, with, by, at, by reason of;* (adv.), *away, off, forth, quite.*

Ἀπο-βαίνω, f. -βήσομαι, pf. -βέβηκα. aor. ἀπέβην, *to go away, depart.*

Ἀποβλάπτω (ἀπό, βλάπτω), *to hurt.*

Ἀπο-βλέπω, f. -βλέψω (ἀπό, βλέπω), *to look attentively.*

Ἀπο-γιγνώσκω, f. -γνώσομαι, pf. ἀπέγνωκα (ἀπό, γιγνώσκω), *to give up a design* or *intention.*

Ἀπο-δαίω, f. -δάσομαι (ἀπό, δαίω), *to portion out* or *give a share to.*

Ἀπο-δείκνυμι, f. -δείξω, aor. pass. ἀπεδείχθην (ἀπό, δείκνυμι), *to point out, direct, appoint.*

Ἀπο-διδράσκω, f. -δράσομαι, aor. ἀπέδρην (ἀπό, διδράσκω), *to escape by stealth, slip away from.*

Ἀπο-δίδωμι, f. -δώσω, 1 aor. ἀπέδωκα, 2 aor. ἀπέδων (ἀπό, δίδωμι), *to pay.*

Ἀπο-δοκεῖ, aor. ἀπέδοξε (ἀπό, δοκεῖ), *it does not seem good, it appears unadvisable.*

Ἀπο-θνήσκω, f. -θανοῦμαι, pf. -τέθνηκα, aor. ἀπέθανον (ἀπό, θνήσκω), *to die, fall in battle;* (pf.), *to lie dead;* (contr. pf. part.) ἀποτεθνηώς.

Ἄποιν-α, -ων (τά), (α copul., ποινή), *a ransom, recompense.*

Ἀπό-κειμαι, f. -κείσομαι (ἀπό, κεῖμαι), *to be laid* or *put aside* or *by.*

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'Απο-κλίνω, f. -κλινῶ, aor. ἀπέκλινα (ἀπό, κλίνω), *to turn away.*

Απο κρίνομαι, f. -κρῑνοῦμαι, aor. ἀπεκρινάμην (ἀπό, κρίνω), *to answer, reply.*

Απο-κρύπτω, f. -κρύψω (ἀπό, κρύπτω), *to hide from, conceal.*

Απο-κτείνω, f. -κτενῶ, pf. ἀπέκτονα, 1 aor. -έκτεινα, 2 aor. -έκτᾰνον (ἀπό, κτείνω), *to kill, slay.*

Απο-λαμβάνω, f. -λήψομαι, pf. ἀπείληφα, aor. act. -έλαβον, aor. pass. -ελήφθην (ἀπό, λαμβάνω), *to intercept.*

Απο-λείπω, f. -λείψω, aor. ἀπέλιπον (ἀπό, λείπω), *to leave, forsake.*

'Απόλεκτ-ος, -ον (ἀπολέγω), *chosen out, picked.*

'Απο-λήγω, f. -λήξω (ἀπό, λήγω) (with gen.), *to leave off, cease,* or *desist from.*

'Απ-όλλῡμι, f. -ολέσω, pf. -ολώλεκα (ἀπό, ὄλλυμι), *to destroy;* (mid.), ἀπ-όλλῡμαι, f. -ολοῦμαι, pf. -όλωλα, aor. -ωλόμην, *to perish, die.*

'Απόλλων, ('Απόλλων)ος, vocative 'Απολλον (ὁ), *Apollo.*

'Απο-λύω, f. -λύσω (ἀπό, λύω), *to release, allow to depart.*

'Απ-ονίνημι, f. -ονήσω, Hom. 2 aor. mid. -ονήμην, 2 s. opt. -όναιο (ἀπό, ὀνίνημι) (usually mid., with gen.), *to have the use* or *enjoyment of, derive pleasure from.*

Απο-πέμπω, f. -πέμψω (ἀπό, πέμπω), *to send off* or *away, dismiss.*

Απορ-έω (-ῶ), f. -ήσω (ἄπορος) (with gen.), *to be in want of, want.*

Απορί-α, -ας (ἡ) (ἄπορος), *want.*

Απορ-ος, -ον (*a* priv., πόρος), *impassable, perplexed.*

Απορ-ρίπτω, f. -ρίψω, aor. ἀπέρριψα (ἀπό, ῥίπτω), *to throw off* or *aside.*

Απο-σκάπτω, f. -σκάψω (ἀπό, σκάπτω), *to cut off* or *intercept by a trench* or *ditch.*

'Απο-σπ-άω, f. -άσω, aor. pass. ἀπεσπάσθην (ἀπό, σπάω) (mid. with gen.), *to remove* or *withdraw from.*

'Απο-στέλλω, f. -στελῶ (ἀπό, στέλλω), *to send off, away,* or *back.*

'Απο-στρέφω, f. -στρέψω (ἀπό, στρέφω), *to turn from, divert, recall.*

'Αποστροφ-ή, -ῆς (ἡ) (ἀποστρέφω), *a place of retreat, refuge.*

'Απο-σώζω, f. -σώσω (ἀπό, σώζω), *to save from.*

'Απο-τείνω, f. -τενῶ, pf. pass. -τέτᾰμαι (ἀπό, τείνω), *to extend.*

'Αποτειχ-ίζ-ω, f. -ίσω, Att. -ῶ (ἀπό, τειχίζω), *to wall off, cut off a retreat by a wall.*

'Απο-τέμνω, f. -τεμῶ, aor. pass. ἀπετμήθην (ἀπό, τέμνω), *to cut off.*

'Απο-τίθημι, f. -θήσω, aor. ἀπέθην (ἀπό, τίθημι), *to put by* or *aside.*

'Απο-τμήγω, f. -τμήξω (ἀπό, τμήγω), *to cut off from, intercept.*

'Απούρ-ας, -ασα, -αν (Ep. 1 aor. part. act. of ἀπαυράω), *having taken away.*

'Απ-ουρ-ίζω (Ion. for ἀφορίζω), f. -ίσω, Hom. -ίσσω (ἀπό, οὐρίζω), *to take away the landmarks of, deprive of.*

'Απο-φεύγω, f. -φεύξομαι, aor. ἀπέφῡγον (ἀπό, φεύγω), *to escape* (by not being caught), *flee out of the reach of.*

'Απο-χωρ-έω (-ῶ), -ήσω (ἀπό, χωρέω), *to depart.*

'Απροφάσιστ-ος, -ον (*a* priv., προφασίζομαι), *offering no excuse, unhesitating.*

"Απτω, f. ἅψω, aor. mid. ἡψάμην, *to fasten, fasten to* or *on;* (mid.), *to fasten one's self to, lay hold of, grasp.*

'Απ-ωθ-έω (-ῶ), f. -ωθήσω and -ώσω aor. mid. -ωσάμην (ἀπό, ὠθέω), *to thrust* or *push off* or *away.*

"Αρα, Ep. ἄρ, *then, thereupon, next namely.*

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'Αρ-ά, -ᾶς (Ion. -ή, -ῆς) (ἡ), *a curse, ruin, calamity.*

'Αρβάκ-ης, -ου (ὁ), *Arbaces.*

'Αργεῖ-οι, -ων (*ol*) ('Αργος), *the Argives;* (Hom.), *the Greeks* (in general).

'Αργενν-ός, -ή, -όν (Æol. and Dor. for ἀργός), *white.*

'Αργος, ('Αργε)ος, contr. 'Αργους (τό), *Argos.*

'Αργύρ-εος or ἀργυρ-έος (-οῦς), -εα (-ᾶ), -εον (-οῦν) (ἄργυρος), *made of silver, silver.*

'Αργύρι-ον, -ου (τό) (ἄργυρος), *silver, money.*

'Αργυφ-ος, -ον, *shining like silver, silver-white.*

'Αρδω, f. ἄρσω, *to water.*

'Αρέσκω, f. ἀρέσω (ἄρω) (with dat.), *to please.*

'Αρετ-ή, -ῆς (ἡ), *virtue, valour.*

'Αρήγω, f. ἀρήξω (with dat.), *to help, lend aid to, succour.*

'Αρης, ('Αρε-, Ep. and Ion. 'Αρη-)ος (ὁ), *Mars.*

'Αριαῖ-ος, -ου (ὁ), *Arieus.*

'Αριθμ-ός, -οῦ (ὁ), *number, calculation, extent, length.*

Αριπρεπ-ής, -ές (ἀρι-, πρέπω), *eminently distinguished.*

'Αριστερ-ός, -ά, -όν, *left;* ἡ ἀριστερά, *the left hand.*

'Αριστεύω, poet. impf. ἀριστεύεσκον (ἄριστος), *to be the best* or *bravest.*

'Αρίστιππ-ος, -ου (ὁ), *Aristippus.*

'Αριστ-ον, -ου (τό), *the morning meal, breakfast, lunch.*

'Αριστ-ος, -η, -ον, *best, bravest, noblest, most considerable;* οἱ ἄριστοι, *the braves;* ἄριστα (adv.), *in the best manner.*

'Αρκάς, ('Αρκάδ)ος (ὁ), *an Arcadian.*

'Αρκ-έω (-ῶ), f. -έσω (with dat.), *to be sufficient for.*

'Αρκτ-ος, -ου (ἡ), *a she-bear, the north;* πρὸς ἄρκτον, *northward.*

'Αρμα, (ἄρματ-)ος (τό), *a chariot.*

'Αρμ-όζ-ω, f. -όσω (ἁρμός, ἄρω), *to fit.*

'Αρνῦμαι, f. ἀροῦμαι (αἴρομαι), *to receive for one's self, gain, acquire, seek to gain, defend, maintain.*

'Αρουρ-α, -ας (ἡ) (ἀρόω), *tilled* or *arable land, a field.*

'Αρπ-άζω, f. -άσω and -άξω, *to plunder.*

'Αῤρ-ην, -εν (Ion. and old Att. ἄρσην), *male;* ἄρσην θεός, *a god.*

'Αρταγέρσ-ης, -ους (ὁ), *Artagerses.*

'Αρταξέρξ-ης, -ου (ὁ), *Artaxerxes.*

'Αρτάοζ-ος, -ου (ὁ), *Artaozus.*

'Αρταπάτ-ης, -ου (ὁ), *Artapates.*

'Αρτεμις, ('Αρτέμῐδ)ος (ἡ), *Diana.*

'Αρτι, *now.*

'Αρτ-ος, -ου (ὁ), *bread, a loaf of bread*

'Αρχαῖ-ος, -α, -ον (ἀρχή), *ancient, former.*

'Αρχ-ή, -ῆς (ἡ), *a beginning, kingdom, dominion, government, sway, empire.*

'Αρχήν (ἀρχή), *at first;* οὐ ἀρχήν, *not at all.*

'Αρχικ-ός, -ή, -όν (ἀρχή), *fitted for command, qualified to rule.*

'Αρχω, f. ἄρξω, aor. ἦρξα, *to begin, lead, rule, govern, command, be leader* or *commander;* (pass.), *to obey;* ἀρχόμεν-ος, -ου (ὁ), *a soldier.*

'Αρχων, (ἄρχοντ)ος (ὁ), *a commander, governor.*

'Ασεβ-ής, -ές (α priv., σέβω), *ungodly, sinful.*

'Ασινῶς (ἀσινής), *without doing any harm, inoffensively.*

'Ασῖτ-ος, -ον (α priv., σῖτος), *without food, fasting, hungry.*

'Ασκ-έω (-ῶ), f. -ήσω, pf. ἤσκηκα, *to practise.*

'Ασμεν-ος, -η, -ον (ἥδομαι, ἡσμένος), *well-pleased, glad;* ἄσμενος ἑώρακα, *I am glad to see.*

'Ασπίς, (ἀσπῐδ)ος (ἡ), *a shield, body of shield-men* or *men-at-arms.*

'Αστήρ, (ἀστέρ)ος (ὁ), *a star.*

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Αστράπτω, f. ἀστρἰψω (ἀστραπή), *to glitter, emit gleams of light.*

Ἄστρ-ον, -ου (τό), *a star.*

Ἄστυ, (ἄστε)ος, contr. ἄστους (τό), *a city, town.*

Αστυάναξ, (Ἀστυάνακτ)ος (ὁ), *Astyanax.*

Ἀσφαλ-ής, -ές (*a* priv., σφάλλομαι), *safe.*

Ἄσφαλτ-ος, -ον (ἡ), *asphalt, bitumen.*

Ασχαλ-άω, Hom. -οάω, *to be distressed, vexed, filled with indignant grief.*

Ἄτακτ-ος, -ον (*a* priv., τάσσω), *in a disordered state, disorderly.*

Ἀταλάφρ-ων, -ον (ἀταλός, φρήν), *tender-minded.*

Ἀτάρ, *but.*

Ἀτάσθαλ-ος, -ον (ἀτάω), *blindly foolish, madly violent, presumptuous, arrogant, savage, cruel.*

Ἄτ-η, -ης (ἡ), *calamity.*

Ἀτῑμ-άζω, f. -άσω (ἄτῑμος), *to disgrace.*

Ἀτρεϊδ-ης, -ου Ep. and Ion. -āo and -εω (ὁ) (Ἀτρεύς), *son* or *descendant of Atreus, Atrides; ol* Ἀτρεϊδαι and τὼ Ἀτρείδα, *the Atridæ* (Agamemnon and Menelaüs).

Ἀτρεκέως (ἀτρεκής), *truly.*

Ἀττῐκ-ος, -ή, -όν (ἀκτή), *Attic, Athenian.*

Ἀτύζομαι, aor. part. ἀτυχθείς (ἀτάω), *to be amazed, bewildered, terrified, overcome,* or *overwhelmed* (with grief).

Αὖ, *again, moreover, on the other hand, on the contrary.*

Αὐαίνω, f. αὐᾰνῶ (αὖω), *to dry up, wither.*

Αὖθις, Ion. αὖτις (αὖ), *back again, again, in the second place.*

Αὐλ-ή, -ῆς (ἡ) (ἄω), *court-yard.*

Αὐλ-ίζομαι, f. -ίσομαι, aor. ηὐλίσθην (αὐλή), *to lodge, take up one's quarters.*

Αὐλών, (αὐλῶν)ος (ὁ), *a canal.*

Αὐτάρ (Ep. for ἀτάρ), *but, yet.*

Αὖτε (Ep. for αὖ), *again, on the other hand, in turn, on one's part.*

Αὐτίκα (αὐτός), *forthwith, straightway, immediately, presently.*

Αὐτόθι (for αὐτοῦ), *there.*

Αὐτομέδων, (Αὐτομέδοντ)ος (ὁ), *Automedon.*

Αὐτομολ-έω (-ῶ), f. -ήσω (αὐτόμολος), *to be a deserter, to desert.*

Αὐτόμολ-ος, -ου (ὁ) (αὐτός, μολεῖν), *a deserter.*

Αὐτ-ός, -ή, -ό, *self, himself, herself, itself, he, she, it, with one's own hand, in person, very; ὁ αὐτός, the same.*

Αὐτοῦ (αὐτός), *there, here.*

Αὐτοῦ, Att. contr. for ἑαυτοῦ.

Αὕτως or αὐτως (αὐτός), *thus, so.*

Ἀφαιρ-έω (-ῶ), f. -ήσω, aor. ἀφεῖλον (ἀπό, αἱρέω), *to take away.*

Ἀφ-αμαρτάνω, f. -αμαρτήσομαι, aor. -ήμαρτον (ἀπό, ἁμαρτάνω) (with gen.), *to be deprived of, lose* (by death).

Ἀφᾰν-ής, -ές (*a* priv., φαίνομαι), *unseen; τὰ ἀφανῆ,* (a man's) *private character.*

Ἄφαντ-ος, -ον (*a* priv., φαίνομαι) *invisible, disappearing.*

Ἀφαρπ-άζω, f. -άξω Att. -άσω (ἀπό, ἁρπάζω), *to pluck from.*

Ἀφειδ-ής, -ές (*a* priv., φείδομαι), *unsparing;* (adv.), ἀφειδ-έως, -ῶς, super. -έστατα.

Ἀφελῶς (ἀφελής), *brightly, constantly bright.*

Ἀφθονί-α, -ας (ἡ) (ἄφθονος), *abundance, plenty, number.*

Ἀφ-ίημι, f. -ήσω, pf. -εῖκα (ἀπό, ἵημι), *to let go, let loose, dismiss, allow to depart, let in.*

Ἀφικάνω (ἀπό, ἱκάνω), *to go, arrive at.*

Ἀφ-ικνέομαι, f. -ίξομαι, pf. -ῖγμαι, aor. -ικόμην (ἀπό, ἱκνέομαι), *to arrive at, come to.*

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Ἀφίστημι, f. ἀποστήσω, aor. ἀφέστησα (ἀπό, ἵστημι), *to put away, remove, separate*; (pf.) ἀφέστηκα, *I stand aloof*; (fut. formed from pf.) ἀφεστήξω, *I will stand aloof* or *abandon*; (2 aor.) ἀπέστην, *I stood aloof*; (mid.), *to depart from, leave, desert, revolt.*

Ἀφνει-ός, -όν (ἄφενος), *rich, wealthy.*

Ἀφροδῑτ-η, -ης (ἡ) (ἀφρός), *Venus* (goddess of love and beauty).

Ἀφύλακτ-ος, -ον (α priv., φυλάσσω), *unguarded.*

Ἀχαι-ός, -ά, -όν, *Achæan* or *Grecian.*

Ἀχαι-ός, -οῦ (ὁ), *an Achæan, Grecian,* or *Greek.*

Ἀχάριστ-ος, -ον (α priv., χαρίζομαι), *unpleasant, disagreeable, unthanked, unrequited, unrewarded*; ἀχαρίστως, *ungratefully.*

Ἀχελῷ-(poet. Ἀχελῳ̈-)ος, -ου (ὁ), *the* (river) *Achelōüs.*

Ἀχιλλ-(Hom. Ἀχιλ-)εύς, -έως Ep. -ῆος (ὁ), *Achilles* (prince of the Myrmidons, and hero of the Iliad).

Ἄχνῡμαι (ἄχος), *to be exposed to sorrow, troubled, grieved, afflicted, mourn for.*

Ἄχος, (ἄχε)ος (τό), *pain, grief, woe, sorrow.*

Ἄχρι and ἄχρις, *until.*

Ἄψ, *back.*

## B.

Βαβυλών, (Βαβυλῶν)ος (ἡ), *Babylon.*

Βαβυλωνί-α, -ας (ἡ) (Βαβυλών), *Babylonia.*

Βαβυλώνι-ος, -α, -ον (Βαβυλών), *Babylonian.*

Βάθος, (βάθε)ος (τό) (βαθύς), *depth.*

Βαθύκολπ-ος, -ον (βαθύς, κόλπος), *deep-bosomed.*

Βάθυλλ-ος, -ον (ὁ), *Bathyllus.*

Βαθ-ύς, -εῖα, -ύ, *deep*; (comp.) βαθί-ων, (süper.) βάθιστος.

Βαίνω, f. βήσομαι, pf. βέβηκα, aor ἔβην, *to go, depart.*

Βακτηρί-α, -ας (ἡ) (=βάκτρον), *a general's baton* or *truncheon, staff.*

Βάλαν-ος, -ου (ἡ), *a date.*

Βάλλω, f. βᾰλῶ, pf. βέβληκα, aor. ἔβᾰλον, *to throw, wound, smite, hit, pierce.*

Βάπτω, f. βάψω. pf. pass. βέβαμμαι, aor. pass. ἐβάφην, *to dip.*

Βάραθ-ον, ου (τό) (Ion. βέρεθρον), *a gulf, abyss.*

Βαρβαρικ-ός, -ή, -όν (βάρβαρος), *barbarian*; βαρβαρικῶς, *in the barbarian tongue.*

Βάρβαρ-ος, -ου (ὁ), *a barbarian.*

Βάρβῑτ-ον, -ου (τό), and -ος, -ου (ἡ), *a lyre.*

Βαρ-ύς, -εῖα, -ύ, *heavy*; βαρέως φέρειν, *to bear ill, feel indignant at*; βαρέως ἀκούειν, *to hear with pain* or *reluctantly.*

Βασίλει-ος, -ον (βασιλεύς), *royal.*

Βασιλεύς, (βασίλε)ως (ὁ), *a king.*

Βασιλεύ-ω, f. -σω (βασιλεύς) (with gen.), *to be king* or *queen of, to rule over.*

Βασιλικ-ός, -ή, -όν (βασιλεύς), *kingly, royal.*

Βέβαι-ος, -α, -ον and -ος, -ον (βαίνω), *firm, steadfast, reliable, permanent, enduring.*

Βέλτιστ-ος, -η, -ον (sup. of ἀγαθός), *best.*

Βελτί-ων, -ον (comp. of ἀγαθός), *superior to.*

Βέομαι, Hom. βείομαι (pres. used as fut.), *I shall go, move, live.*

Βί-α, -ας (Ion. -η, -ης), *bodily strength, might.*

Βίαι-ος, -α, -ον (βία), *violent.*

Βίκ-ος, -ου (ὁ), *a jar.*

Βί-ος, -ου (ὁ), *life.*

Βι-ός, -οῦ (ὁ), *a bow.*

Βλάβ-η, -ης (ἡ) (βλάπτω), *hurt, damage, injury, harm.*

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Βλακεύ-ω, f. -σω (βλάξ), *to loiter, give one's self up to indolence.*
Βλάπτω, f. βλάψω, 2 aor. pass. ἐβλάβην, *to injure, hurt.*
Βλέπω, f. βλέψω, *to look, see, incline, point.*
Βλέφαρ-ον, -ου (τό) (βλέπω), *the eyelid.*
Βο-άω, f. -ήσω, aor. pass. ἐβοήθην (βοή), *to cry out* or *aloud, to call out* or *aloud.*
Βόει-(or βόε-)ος, -α, -ον (βοῦς), *of an ox* or *oxen; of ox-hide* or *ox-leather.*
Βο-ή, -ῆς, (ἡ), *a cry for succour, chirping* (of birds).
Βοήθει-α, -ας (ἡ) (βοηθέω), *assistance.*
Βοηθ-έω (-ῶ), f. -ήσω (βοή, θέω) (with dat.), *to lend aid to, assist, succour.*
Βοιώτι-ος, -α, -ον (βοῦς), *Bœotian.*
Βοῦβρωστις, (βουβρώστε)ως (ἡ) (βου-, βιβρώσκω), *excessive hunger, grinding poverty* or *misery, calamity.*
Βουλεύ-ω, f. -σω (βουλή), *to deliberate about* or *upon, consult, determine, plot, meditate;* (mid.), *to consult together.*
Βουλ-ή, -ῆς (ἡ) (βούλομαι), *a project, plan; βουλὰς βουλεύειν, to devise plans.*
Βουληφόρ-ος, -ον (βουλή, φέρω), *counselling, advising; ὁ βουληφόρος, a counsellor.*
Βούλ-ομαι, f. -ήσομαι, pf. βεβούλημαι, aor. ἐβουλήθην and ἠβουλήθην, *to will, wish, feel inclined, desire, choose.*
Βοῦς, (βο)ός (ὁ, ἡ), *an ox* or *cow.*
Βραδ-ύς, -εῖα, -ύ, *slow.*
Βρόμ-ος, -ου (ὁ) (βρόμος), *Bacchus.*
Βροτό-εις, -εσσα, -εν (βρότος), *bloody, blood-besprinkled.*
Βροτ-ός, -οῦ (ὁ), *a mortal, man.*
Βρύω, impf. ἔβρυον, *to scatter all around* or *in profusion.*
Βωμ-ός, -οῦ (ὁ) (βαίνω), *an altar.*

## Γ.

Γαῖ-α, -ης (ἡ) (poet. for γῆ), *earth, land.*
Γαλήν-η, -ης (ἡ), *calm.*
Γάλο-ως, -ω (ἡ), *a sister-in-law.*
Γάμ-ος, -ου (ὁ), *a wedding, marriage, ἐπὶ γάμῳ, in* or *upon marriage.*
Γάρ, *for, since, because, therefore, as.*
Γαστήρ, (γαστέρ)ος, contr. γαστρός, (ἡ), *the belly.*
Γαυλίτ-ης, -ου (ὁ), *Gaulites.*
Γε, *at least, at all, in particular, for one's part.*
Γείνομαι (Hom. for γίγνομαι), *to be born;* aor. ἐγεινάμην, *to beget, bring forth, become the parent of.*
Γείτων, (γείτον)ος (ὁ) (with dat.), *neighbouring, near.*
Γελ-άω, f. -άσομαι and -άσω, *to laugh, smile, laugh at, deride.*
Γενε-ά, -ᾶς, (ἡ) (γένω), *birth; τριάκοντα ἔτη ἀπὸ γενεᾶς, thirty years old.*
Γενει-άω (-ῶ), f. -ήσω (γένειον), *to have a beard.*
Γένει-ον, -ου (τό) (γένυς), *the beard.*
Γενετ-ή, -ῆς (ἡ) (γένω), *birth.*
Γεραι-ός, -οῦ (ὁ) (γέρων), *an old man, revered sire.*
Γέρᾰν-ος, -ου (ἡ), *a crane.*
Γέρρ-ον, -ου (τό), *a wicker* or *osier-woven shield.*
Γερροφόρ-ος, -ου (ὁ) (γέρρον, φέρω), *a wicker-shield bearer, one armed with an osier-woven shield.*
Γέρων, (γέροντ)ος (ὁ), *an old man, aged.*
Γεύ-ομαι, f. -σομαι (mid.) (with gen.), *to taste.*
Γέφῡρ-α, -ας (ἡ), *a bridge.*
Γεωργ-ός, -οῦ (ὁ) (γέα, ἔργω), *a husbandman, farmer.*
Γῆ, γῆς (ἡ) (contr. from γέα), *the earth, land.*
Γηγεν-ής, -ές (γῆ, γένω), *earth-born, earth-sprung.*

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Γῆλοφ-ος, -ου (ὁ) (γῆ, λόφος), *a mound of earth, hill.*

Γῆρας, (γήρᾰτ)ος, Hom. (γήρα)ος, Att. γήρως (τό), *old age.*

Γηράω and γηράσκω, f. γηρ-άσω and -άσομαι, pf. γεγήρᾰκα (γῆρας), *to grow aged, become old and infirm.*

Γίγνομαι, f. γενήσομαι, pf. γεγένημαι, pf. mid. γέγονα, aor. ἐγενόμην (γένω), *to become, happen, take place, turn out, be born, exist, be, prove to be, ensue, result, come, spring, arise, begin, get, be allowed; ἓν ἔτος γεγονώς, a year old.*

Γιγνώσκω, f. γνώσομαι, pf. ἔγνωκα, aor. ἔγνων, aor. pass. ἐγνώσθην, *to know, perceive, find, think, think of; χρῆμα γιγνώσκειν, to entertain a sentiment.*

Γλαυκῶπις, (γλαυκώπιδ)ος (ἡ) (γλαυκός, ὤψ), *fierce-eyed, piercing-eyed.*

Γλᾰφῠρ-ός, -ά, -όν (γλάφω), *hollow, hollowed out.*

Γλοῦς, Γλοῦ, acc. Γλοῦν (ὁ), *Glus.*

Γλυκερ-ός, -ά, -όν (γλυκύς), *sweet, delightful.*

Γλυκ-ύς, -εῖα, -ύ, *sweet.*

Γνώμ-η, -ης (ἡ) (γνῶναι), *an opinion, thought, plan, design, principle, deliberation, expectation; ἔχειν τὴν γνώμην, to direct the thoughts.*

Γο-άω, f. -ήσω, aor. ἔγοον (γόος), *to wail, moan, mourn, lament.*

Γον-ή, -ῆς (ἡ) (γένω), *a race, generation.*

Γόνυ, (γόνᾰτ-, Ion. γούνατ-)ος (τό), *the knee;* (pl.) γοῦνα, γούνων (τά).

Γό-ος, -ου (ὁ), *lamentation, mourning, grief.*

Γοργί-ας, -ου (ὁ), *Gorgias.*

Γράμμα, (γράμματ)ος (τό) (γράφω), *a letter of the alphabet;* (pl.), *letters, literature, science.*

Γοάφω, f. γράψω, pf. γέγραφα, pf. pass. γέγραμμαι, *to write, describe.*

Γυῖ-ον [illegible] (ὁ), *a limb.*

Γυμν-ός -ή -όν, *naked, lightly clad.*

Γυνή, (γυναικ)ός, voc. γύναι (ἡ), *a woman, female, wife, lady.*

Γωβρύ-ας, -ου (ὁ), *Gobryas.*

## Δ.

Δαιδάλε-ος, -α, -ον (δαιδάλλω), *cunningly or curiously wrought, of ingenious workmanship.*

Δαιμόνιε! (δαίμων), *strange man!*

Δαιμονίη! (δαίμων), *strange or foolish woman!*

Δαίνυμι and δαινύω, f. δαίσω (δαίω) *to feast, give a feast to;* δαίνυτο syncop. form of δαινύοιτο, 3 s. pr. opt. pass. of δαινύω.

Δᾰΐ-ος, -α, -ον (Ion. δήϊος, -η, -ον) (δαίω, δαΐς), *hostile;* δήϊος ἀνήρ, *a foeman, enemy.*

Δαιτύς, (δαιτύ)ος (ἡ) (Ep. for δαίς), *a meal, feast, banquet.*

Δάκνω, f. δήξομαι, pf. δέδηχα, aor ἔδᾰκον, aor. part. pass. δαχθείς Dor. for δηχθείς, *to bite, sting.*

Δάκρυ, (δάκρυ)ος (τό), *a tear.*

Δακρυό-εις, -εσσα, -εν (δάκρῡον) *tearful, weeping, bathed in tears.*

Δάκρῡ-ον, -ου (τό), *a tear;* ἐπὶ δακρύοις, *prone to tears.*

Δακρυχέ-ων, -ουσα, -ον (δάκρυ, χέω), *shedding tears, weeping, bathed in tears.*

Δακρύ-ω, f. -σω (δάκρυ), *to weep, shed tears;* pf. pass. δεδάκρῡμαι, *to be wet with tears.*

Δάκτῠλ-ος, -ου (ὁ), *a finger.*

Δαμ-άω, f. -άσω, poet -άσσω, pf. δέδμηκα, aor. ἔδᾰμον *to overpower, overcome, conquer, subdue.*

Δᾰνᾰ-οί, -ῶν (οἱ) (in Hom.), *the Greeks.*

Δάος, (δάε)ος (τό) (δαίω), *a light, firebrand, torch.*

Δαπαν-άω (-ῶ), f. -ήσω (δαπάνη), *to spend.*



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Δαρδανίδ-ης, -ου (ὁ) (patron. of Δάρδανος), *son or descendant of Dardanus.*

Δαρδάνι-ος, -α (Ep. -η), -ον (Δάρδανος), *Trojan.*

Δαρεικ-ός, -οῦ (ὁ), *a daric* = $3 50.

Δᾱρεῖ-ος, -ου (ὁ), *Darius.*

Δᾱσ-ύς, -εῖα, -ν (with gen.), *thick, thickly covered* or *grown over with.*

Δέ, *but, on the other hand, on the contrary, however, and, now, moreover, thereupon, therefore, also, too, then too, then, in fact, while, for, why, whereas.* -δε (enclitic), *to; πεδίονδε, to the plain.*

Δεῖ, impf. ἔδει, f. δεήσει, aor. ἐδέησε (with acc.), *it behooves, is the duty of;* (with dat.), *it is necessary for; δεῖ αὐτόν, he ought; ὅ,τι δεῖ αὐτόν, what need he has.*

Δειδέχᾱτο, Ion. for δεδεγμένοι ἦσαν, 3 pl. plqpf. of δέχομαι.

Δείδω, f. δείσομαι, aor. ἔδεισα, pf. (as pres.) δέδοικα and δέδια, *to be afraid, fear, dread.*

Δείλ-η, -ης (ἡ), *afternoon; δείλη πρωΐα, early afternoon; δείλη ὀψία, late afternoon.*

Δειλί-α, -ας (ἡ) (δειλός), *timidity, cowardice.*

Δειλ-ός, -ή, -όν (δέος, δείδω), *wretched, miserable, unhappy.*

Δειν-όν, -οῦ (τό) (δεινός), *a difficulty, danger.*

Δειν-ός, -ή, -όν (δέος), *terrible, dreadful, fearful, clever, skilful.*

Δειπν-έω (-ῶ), f. -ήσω, pf. δεδείπνηκα (δεῖπνον), *to dine, sup.*

Δεῖπν-ον, -ου (τό), *dinner, supper.*

Δέκᾰ (οἱ, αἱ, τά), *ten.*

Δέκᾰτ-ος, -η, -ον (δέκα), *tenth.*

Δέμνῐ-ον, ου (τό) (δέμω), *a couch, bed.*

Δένδρ-ον, -ου and δένδρος, (δένδρε)ος (τό), *a tree.*

Δεξι-ά, -ᾶς (ἡ) (δεξιός, sc. χείρ), *the right hand, a promise given by the pledge of the right hand, an assurance of good faith.*

Δεξι-ός, -ά, -όν, *right.*

Δεξιτερ-ός, -ά, -όν (δεξιός), *right.*

Δέρω, Ion. δείρω, f. δερῶ, pf. δέδαρκα and δέδορα, aor. ἔδειρα, *to skin, flay.*

Δέσματ-α, -ων (τά) (δέω), *head ornaments.*

Δεσπότ-ης, -ου (ὁ), *a master.*

Δεῦρο, (pl.) δεῦτε, *hither, here, come on!*

Δεύτερ-ος, -α, -ον (δύο), *second; δεύτερον* and *τὸ δεύτερον, for the second time.*

Δέχομαι, f. δέξομαι, pf. δέδεγμαι, aor. ἐδέχθην, *to take, accept, receive, welcome, reverence.*

Δέω, f. δήσω, pf. δέδεκα, *to bind, tie, fasten.*

Δέω, f. δεήσω, aor. pass. ἐδεήθην (Ion. δεύομαι) (with gen.), *to lack, miss, need, be in want of, request; δεῖ, there is need of.*

Δή, *now, then, thereupon, indeed, accordingly, very, by far, of a truth, truly, confessedly, certainly, I can assure you, assuredly; καὶ δή, already.*

Δῆλ-ος, -η, -ον, *apparent, manifest, evident, plain.*

Δηλ-όω (-ῶ), f. -ώσω (δῆλος), *to be evident, clear, plain.*

Δημάρᾱτ-ος, -ου (ὁ), *Dēmărātus.*

Δῆμ-ος, -ου (ὁ), *a country district, land, territory, state, people.*

Δημ-ός, -οῦ (ὁ), *fat, tallow.*

Διά (with gen.), *through, throughout, by;* (with acc.), *through, on account of, by reason of; διὰ πολλά, on many accounts, for many reasons.*

Δια-βαίνω, f. -βήσομαι, -βέβηκα, aor. διέβην (διά, βαίνω), *to march through, cross* (a river).

Δια-βάλλω, f. -βᾰλῶ, pf. -βέβληκα, aor. διέβαλον (διά, βάλλω), *to*

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*slander, bring* or *utter a charge against, accuse.*

Διάβασις, (διαβάσε)ως (ἡ) (διαβαίνω), *a crossing.*

Διαβατέ-ος, -α, -ον (διαβαίνω) (with dat.), *that must be crossed, to be crossed.*

Διαβατ-ός, -ή, -όν (διαβαίνω), *to be crossed* or *passed, fordable.*

Διαβολ-ή, -ῆς (ἡ) (διαβάλλω), *a slander, charge, accusation.*

Δι-αγγέλλω, f. -αγγελῶ, aor. -ήγγειλα (διά, ἀγγέλλω), *to announce, make known.*

Δια-γελ-άω (-ῶ), f. -άσω (διά, γελάω) (with dat.), *to laugh* or *sneer at.*

Δια-γίγνομαι later γίνομαι, f. -γενήσομαι, aor. διεγενόμην (διά, γίγνομαι), *to go through, pass, continue.*

Δι-άγω, f. -άξω, aor. -ἤγον (διά, ἄγω), *to carry* or *bring over.*

Δια-δίδωμι, f. -δώσω, impf. διεδίδουν (διά, δίδωμι), *to distribute.*

Διαίνω, f. διᾰνῶ, aor. ἐδίηνα, *to wet, moisten.*

Δι-αιρ-έω (-ῶ), f. -ήσω, aor. -εἷλον, aor. pass. -ηρέθην (διά, αἱρέω), *to take to pieces.*

Διά-κειμαι, f. -κείσομαι (διά, κεῖμαι), *to be disposed ór affected.*

Δια-κείρω, f. -κερῶ Æol. -κέρσω, pf. κέκαρκα, aor. -έκερσα (διά, κείρω), *to cut through* or *in pieces, transgress, violate* (a command or mandate, ἔπος).

Διακινδῡνεύω (διά, κινδῡνεύω), *to encounter danger.*

Διᾱκον-έω (-ῶ), f. -ήσω (διάκονος), *to serve, wait on*; διακονεῖν τοσαῦτα, *to perform such important services as these.*

Δια-κόπτω, f. -κόψω (διά, κόπτω), *to cut through* or *in two, cut to pieces.*

Διᾱκόσι-οι, -αι, -α, *two hundred.*

Δια-λέγομαι, f. -λέξομαι, aor. mid. διελεξάμην, aor. pass. διελέχθην (διά, λέγω), *to converse with* (any one) *about* (any thing), *discourse.*

Δια-λείπω, f. -λείψω, aor. διέλῐπον (διά, λείπω), *to leave* (an interval) *between*; διαλείπων, *at a distance, apart.*

Δια-νοέομαι, f. -νοήσομαι, aor. διενοήθην (διά, νοέω), *to intend, purpose.*

Δια-πέμπω, f. -πέμψω (διά, πέμπω), *to send about* or *in different directions.*

Δια-πορεύ-ομαι, f. -σομαι, aor. διεπορεύθην (διά, πορεύομαι), *to go* or *march through, pass along.*

Διαπορεύ-ω, f. -σω (διά, πορεύω), *to cause to pass over, help over.*

Δια-πράσσω Att. -πράττω, f. -πράξω, pf. pass. -πέπραγμαι (διά, πράσσω), *to accomplish, dispatch, bring a thing about, work out, obtain, manage.*

Δι-αρπάζω, f. -αρπ-άσω and -άξω, pf. pass. -ήρπασμαι (διά, ἁρπάζω) *to plunder, carry off as plunder.*

Διασεύομαι, 3 s. syncop. aor. pass. διέσσῠτο (διά, σεύομαι) (with gen.), *to rush through.*

Διασημ-αίνω, f. -ᾰνῶ, aor. διεσήμηνα (διά, σημαίνω), *to point out* or *explain, make known distinctly.*

Δια-σπείρω, f. -σπερῶ, pf. pass. διέσπαρμαι (διά, σπείρω), *to scatter about, disperse.*

Δια-τάσσω Att. -τάττω, f. -τάξω, aor. διέταξα (διά, τάσσω), *to dispose, arrange, draw up* (an army).

Δια-τρίβω, f. -τρίψω, pf. -τέτριφα (διά, τρίβω), *to delay.*

Διαφερόντως (διαφέρω), *in a distinguished degree, highly.*

Διαφέρω, f. διοίσω, 1 aor. διήνεγκα, 2 aor. διήνεγκον (διά, φέρω) (with gen.), *to differ* or *be different from.*

Διαχειρ-ίζω, f. -ίσω Att. -ῐῶ (διά, χειρ-ίζω), *to manage.*

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Διδάσκαλ-ος, -ου (ὁ) (διδάσκω), *a teacher, master.*

Διδάσκω, f. διδάξω, pf. δεδίδαχα, *to teach, inform.*

Δίδωμι, f. δώσω, pf. δέδωκα, 1 aor. ἔδωκα, 2 aor. ἔδων, pf. pass. δέδομαι, *to give, grant, bestow, allow, permit, suffer; διδόναι δίκην, to suffer punishment.*

Δι-ελαύνω, f. -ελάσω Att. -ελῶ, aor. -ήλασα (διά, ἐλαύνω), *to drive, ride,* or *march through* or *across, charge* (as cavalry).

Διέξ-ειμι, inf. -ίεναι (διά, ἐξ, εἶμι), *to go* or *pass through.*

Δι-έρχομαι, f. -ελεύσομαι, -ῆλθον (διά, ἔρχομαι), *to go through* or *across, cross, traverse, pass over* or *through, accomplish* (a march).

Δι ἔχω, f. -ἕξω, aor. -ἔσχον, impf. εἶχον (διά, ἔχω), *to be distant* or *apart.*

Δι-ίστημι, f. διαστήσω, aor. διέστην (διά, ἵστημι), *to divide, stand apart.*

Δίκαι-ον, -ου (τό) (δίκαιος), *justice.*

Δίκαι-ος, -α, -ον (δίκη), *just; δικαίως, with justice, on just grounds.*

Δικαιοσύν-η, -ης (ἡ) (δίκαιος), *justice, righteous dealing, uprightness.*

Δικαιότης, (δικαιότητ)ος (ἡ) δίκαιος), *justice, just dealing.*

Δίκ-η, -ης (ἡ), *right, justice, punishment.*

Διόθεν (Διός, -θεν), *from* or *sent from Jupiter, heaven-sent.*

Δι-όλλυμι, f. -ολέσω Att. -ολῶ, aor. -ώλεσα (διά, ὄλλυμι), *to destroy utterly, put to death, slay.*

Δίομαι, *to drive away.*

Διόνυσ-ος, -ου (ὁ), *Bacchus, wine.*

Δῖ-ος, -α, -ον (Διός), *godlike, noble, illustrious, vast.*

Διότι (διὰ τοῦτο ὅτι), *because.*

Διοτρεφ-ής, -ές (Διός, τρέφω), *trained* or *cherished by Jupiter, Jove-nurtured.*

Δίπλαξ, (διπλακ)ος (ἡ), *a double-folded mantle* or *cloak, a double robe.*

Δισχίλι-οι, -αι, -α (δίς, χίλιοι), *two thousand.*

Διφθέρϊν-ος, -η, -ον (διφθέρα), *made of skins* or *tanned leather.*

Δίφρ-ος, -ου (ὁ, ἡ), (pl.) τὰ δίφρα (δίς, φέρω), *the chariot-board, chariot, seat, couch; ἐκ δίφρου δῆσαι, to bind to a chariot.*

Διώκω, f. διώξω (δίω), *to pursue; τὸ διώκειν, the pursuit.*

Διῶρυξ, (διώρυχ)ος (ὁ, ἡ) (διορύσσω), *a canal.*

Δμω-ή, -ῆς (ἡ) (δαμάω), *a female slave, attendant, maid, domestic.*

Δοι-οί, -αί, -ά and -ώ (=δύο), *two.*

Δοκ-έω (-ῶ), f. δοκήσω and δόξω, pf. δεδόκηκα, *to think, seem, appear, seem good; δοκεῖ, it is thought; μοι δοκῶ, methinks.*

Δόμ-ος, -ου (ὁ) (δέμω), *a house, mansion; Ἀΐδαο δόμους, the realms of Hades.*

Δον-έω (-ῶ), f. -ήσω, *to drive away, dissipate* (as clouds).

Δόξ-ᾶ, -ης (ἡ) (δοκέω), *an opinion, expectation, glory.*

Δόρπηστ-ος, -ου (ὁ), *supper-time.*

Δόρπ-ον, -ου (τό), *afternoon* or *evening meal, dinner* or *supper.*

Δόρυ, (δόρατ)ος (τό), *a spear.*

Δούλ-η, -ης (ἡ) (δέω), *a female slave.*

Δούλι-ος, -α, -ον (δοῦλος), *of slavery, servile, slavish.*

Δοῦλ-ος, -ου (ὁ) (δέω), *a slave, subject.*

Δουπ-έω (-ῶ), f. -ήσω, pf. δέδουπα (δοῦπος), *to make a loud noise.*

Δοῦπ-ος, -ου (ὁ), *a loud noise.*

Δρεπανηφόρ-ος, -ον (δρεπάνη, φέρω), *scythe-bearing, scythed.*

Δρέπαν-ον, -ου (τά) (δρέπω), *a scythe.*

Δρόμ-ος, -ου (ὁ) (δραμεῖν), *running, speed.*

Δρόσ-ος, -ου (ἡ), *dew; ὀλίγη δρόσος, a little* (small portion of) *dew.*

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Δύναμαι, f. δυνήσομαι, pf. δεδύνημαι, *to be able, be equivalent to; δύναμαι, I can.*

Δυνάμεν-ος, -η, -ον (δύναμαι), *powerful.*

Δύναμις, (δυνάμε)ως (ἡ) (δύναμαι), *power, might, strength, force, army; εἰς δύναμιν, to the utmost of one's power, as far as possible.*

Δυνατ-ός, -ή, -όν (δύναμαι), *able, capable, possible; ὡς δυνατόν, as far as possible.*

Δύο and δύω, *two; εἰς δύο, two by two.*

Δυσάμμορ-ος, -ον (δυς, ἄμμορος), *most unfortunate, ill-starred, miserable.*

Δυσμεν-ής, -ές (δυς, μένος), *ill-affected, hostile; οἱ δυσμενέες, the enemy, foe.*

Δύσμορ-ος, -ον (δυς, μόρος), *ill-fated, ill-starred.*

Δύσπορ-ος, -ον (δυς, πόρος), *difficult to be crossed.*

Δυσπραξί-α, -ας (ἡ) (δυς, πράσσω), *ill success* or *luck, misery.*

Δύστην-ος, -ον (δυσταίνω), *wretched, unhappy, unfortunate.*

Δύω and δύνω, f. δύσω, pf. δέδυκα, aor. ἔδυν, *to go into, enter, set* (of the sun); *χθόνα δύναι, to enter the earth,* i. e., *die.*

Δυωδέκατ-ος, -η, -ον (Hom.), *twelfth.*

Δώδεκα (indecl.) (δύο, δέκα), *twelve.*

Δωδέκατ-ος, -η, -ον (δώδεκα), *twelfth.*

Δώῃ and δώῃσι (Ep. for δῷ), 3 s. 2 aor. subj. act. of δίδωμι, *to impart.*

Δῶμα, (δώματ)ος (τό) (δέμω), *a house, dwelling, mansion, palace.*

Δώρημα, (δωρήματ)ος (τό) (δωρέω), *a gift, present.*

Δῶρ-ον, -ον (τό) (δίδωμι), *a gift, present.*

## E.

Ἑ (Hom. for ἑαυτόν, αὐτήν, αὐτό), *him. her. it*

Ἐάν for *εἰ ἄν* Att. ἤν, *if, in case.*

Ἔαρ, (ἔαρ)ος, poet. εἶαρ, (εἶαρ)ος (τό), *spring.*

Ἑαυτ-οῦ, -ῆς, -οῦ (contr. αὑτοῦ) (ἕ, αὐτοῦ), *of himself, his own, of her self, her own, of itself, its own.*

Ἑάω, f. ἐάσω, aor. εἴāσα, impf. εἶων, *to suffer, allow, permit, let go, permit to depart, spare.*

Ἐγ-γίγνομαι later -γίνομαι, f. -γενήσομαι, pf. -γεγένημαι, pf. mid. -γέγονα Ep. -γέγαα, aor. ἐνεγενόμην (ἐν, γίγνομαι), *to be born in, to live in.*

Ἐγγύς, *near, nigh, in the neighbourhood of; ἐγγύτερον* and ἐγγυτέρω, *nearer; ἐγγυτάτω* and ἐγγύτατα, *nearest, next, last.*

Ἐγ-κειμαι, f. -κείσομαι (ἐν, κεῖμαι), *to lie in, be wrapped up in* (of clothes).

Ἐγκέφἄλ-ος, ου (ὁ) (ἐν, κεφαλή), *the pith* (of a tree).

Ἐγκον-έω (-ῶ) (ἐν, κονέω), *to hasten.*

Ἐγκρατ-ής, -ές (ἐν, κράτος) (with gen.), *master.*

Ἐγώ, ἐμοῦ or μου Ep. and Ion. -μευ, *I.*

Ἔγωγε (ἐγώ, γε), *I for my part, I at least.*

Ἐγών (before vowels) Ep. for ἐγώ.

Ἐδητύς, (ἐδητύ)ος (ἡ) (ἔδω), *meat, food.*

Ἔδνα Ep. ἑεδνα (τά), *bridal gifts.*

Ἕδος, (ἕδε)ος (τό) (ἕζομαι), *a seat, abode.*

Ἔδω, f. ἔδομαι and ἐδοῦμαι, pf. ἐδήδοκα, Ep. impf. ἔδεσκον, *to eat, feed upon.*

Ἐδωδ-ή, -ῆς (ἡ) (ἔδω), *food, meat, victuals, a meal; ἀπολήγειν ἐδωδῆς, to finish a repast.*

Ἕεζευ Ep. for ἕζου, 2 s. pres. imperat. of ἕζομαι.

Ἕζομαι, f. ἑδοῦμαι, *to seat one's self, take one's seat, sit.*

Ἦεν Ep. for ἦν, and ἔησθα Ep. for ἦς, impf. of εἰμί.

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Εῆος (gen. of ἑός), *thy.*
Ἐθέλ-ω, f. *-ήσω*, pf. *ἠθέληκα*, aor. *ἠθέλησα*, *to will, be willing, wish, desire, feel inclined, like; πρόφρων ἐθέλειν, to choose.*
Ἑθελ-ων, *-ουσα, -ον* (*ἐθέλω*), *voluntary.*
Ἔθνος, (*ἔθνε*)ος (τό), *a nation; κατὰ ἔθνη, by nations.*
Εἰ, *if, whether, though, since.*
Εἶδος, (*εἰδε*)ος contr. εἴδους (τό) (*εἴδω*), *the form, shape.*
Εἰδ-ώς, *-υῖα, -ός* (*οἶδα*) (with gen.), *knowing, acquainted with.*
Εἰκ-άζω, f. *-άσω*, pf. pass. *ἤκασμαι* (*εἰκός*), *to conjecture.*
Εἰκός, (*εἰκότ*)ος (τό) (*ἔοικα*), *likely, probable; οἷον εἰκός, as is likely* or *natural.*
Εἴκοσι and (before vowel) *εἴκοσιν*, *twenty.*
Εἰκότως (*ἐοικώς*), *reasonably, fairly, naturally.*
Εἴκω, f. *εἴξω*, *to yield.*
Εἰκ-ώς, *-υῖα, -ός* (for *ἐοικώς*), *like, reasonable.*
Εἰλίπ-ους, *-ουν* (*εἴλω, πούς*), *bent-footed, trailing-footed.*
Εἴλω also *εἴλλω*, f. *εἰλήσω*, pf. pass. *ἔελμαι, to shut, coop,* or *block up.*
Εἷμα (*εἵματ*)ος (τό) (*ἕννυμι*), *a dress, garment.*
Εἰ *μή*, *unless, except.*
Εἰμί, f. *ἔσομαι*, impf. *ἦν*, inf. *εἶναι*, *to be, live, dwell, rise* (of dust), *be involved; ἔστιν* for *ἔξεστιν, it is permitted.*
Εἶμι, impf. *ἤειν* Ep. and Ion. *ᾔϊα*, inf. *ἰέναι*, *to go, march, come, advance.*
Εἰνατέρ-ες, *-ων* (*al*), *brothers' wives,* or *wives of brothers-in-law, sisters-in-law.*
Εἵνεκα (Ep. for *ἕνεκα*) (with gen.), *on account of, because of, for the sake of.*
Εἴπερ (*εἰ, περ*), *if at all events, if indeed.*
Εἶπον Ep. *ἔειπον*, 2 aor. of *φημί.*
Εἰρήν-η, *-ης* (*ἡ*) (*εἴρω*), *peace.*
Εἰς and *ἐς* (with acc.), *into, in, with in, on, upon, towards, to, at, for among, for the purpose of, relating to, in regard to, as regards;* (with numerals), *as many as, to the number of; εἰς* or *ἐς ἀναβῆναι, to mount, ascend; εἰς δύναμιν, to the utmost of one's power, as far as possible.*
Εἴς (adv.), *within.*
Εἷς, *μία, ἕν*, *one.*
Εἷσα, *I put, placed, laid seated.*
Εἰσ-βάλλω, f. *-βᾰλῶ* (*εἰς, βάλλω*), *to empty* (of a river).
Εἴσειμι (*εἰς, εἶμι*), *to go in.*
Εἰσ-έρχομαι, f. *-ελεύσομαι*, aor. *-ῆλθον* (*εἰς, ἔρχομαι*), *to go* or *come into, enter.*
Εἰσ-(Hom. *ἐσ-*)*ορώ*, f. *-ὄψομαι*, aor. *-εἶδον* (*εἰς, ὁράω*), *to look at* or *upon, see, view, behold.*
Εἰσ-πίπτω, f. *-πεσοῦμαι*, aor. *-ἔπεσον* (*εἰς, πίπτω*), *to fall upon, break into.*
Εἴσω or *ἔσω* (*εἰς, ἐς*) (with gen.), *within; Ἄϊδος εἴσω, to Hades* or *the grave.*
Εἶτα, *in the next place, besides.*
Εἴτε—*εἴτε*, *whether—or.*
Εἴ τις, *εἴ τι* (*εἰ, τις*), *if any one, any one who, whoever, if any thing, any thing which, whatever.*
Ἐκ and (bef. vow.) *ἐξ* (with gen.), *out of, from, of, by, after, upon, to, consistently with, according to, in consequence of.*
Ἔκ (adv.), *away, aloud, completely, openly.*
Ἑκάβ-η, *-ης* (*ἡ*), *Hecuba.*
Ἕκαστ-ος, *-η, -ον*, *every, every one, each, each one.*
Ἑκάστοτε (*ἕκαστος*), *each time, always.*
Ἑκάτερ-ος, *-α, -ον*, *each of two, each by himself* or *singly.*

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**Ἑκατέρωθεν** (ἑκάτερος), *from* or *on both sides.*

**Ἑκατέρωσε** (ἑκάτερος), *towards* or *on both sides.*

**Ἑκᾰτόν** (indecl.), *a hundred.*

**Ἐκ-βάλλω**, f. -βᾰλῶ, aor. ἐξέβᾰλον, (ἐκ, βάλλω), *to throw away.*

**Ἐκβάταν-α, -ων** (τά), *Ecbatana.*

**Ἐκεῖ**, *there.*

**Ἐκεῖν-ος, -η, -ο** (ἐκεῖ), *that person there, he.*

**Ἐκκαλ-έω**, (-ῶ), f. -έσω, aor. ἐξεκάλεσα (ἐκ, καλέω), *to call out* or *forth, summon.*

**Ἐκ-κλίνω**, f. -κλῑνῶ (ἐκ, κλίνω), *to wheel away, give way.*

**Ἐκ-κόπτω**, f. -κόψω (ἐκ, κόπτω), *to cut down* (of trees).

**Ἐκκυμαίνω** (ἐκ, κυμαίνω), *to swell forth like a wave.*

**Ἐκ-λέγω**, f. -λέξω (ἐκ, λέγω), *to pick out, select.*

**Ἐκ-πέρθω**, f. -πέρσω (ἐκ, πέρθω), *to destroy utterly, sack completely.*

**Ἐκπέσσω** (ἐκ, πέσσω), *to digest.*

**Ἐκ-πίνω**, f. -πίομαι, *to drink up.*

**Ἐκ-πίπτω**, f. -πεσοῦμαι, pf. -πέπτωκα, aor. ἐξέπεσον (ἐκ, πίπτω), *to fall out of* or *from, fall down.*

**Ἐκ-πλέω**, f. -πλεύσομαι and -πλευσοῦμαι (ἐκ, πλέω), *to sail out* or *forth, go out of port.*

**Ἐκ-πλήσσω** (Attic -πλήττω), f. -πλήξω, pf. pass. -πέπληγμαι, aor. pass. ἐξεπλάγην (ἐκ, πλήσσω), *to take by surprise, strike with astonishment, startle.*

**Ἐκποδών** (ἐκ, ποδῶν), *out of the way, away, far away.*

**Ἐκσοβ-έω** (-ῶ), f. -ήσω (ἐκ, σοβέω), *to scare* or *drive away.*

**Ἐκτοθῐ** (ἐκτός) (with gen.), *out of, outside, without.*

**Ἐκτόρε-ος, -α** (Ep. -η), **-ον** (Ἕκτωρ), *of Hector, Hector's.*

**Ἐκτορίδ-ης, -ου** (ὁ) (patron. from Ἕκτωρ), *the son of Hector* (i. e., Astyanax).

**Ἐκτός** (ἐκ), *without.*

**Ἕκτωρ**, (Ἔκτορ)ος (ὁ), *Hector.*

**Ἑκῠρ-ά, -ᾶς** (ἡ) (Ion. -ή, -ῆς), *a mother-in-law.*

**Ἐκφέρω**, f. ἐξοίσω, aor. ἐξήνεγκον (ἐκ, φέρω), *to report.*

**Ἐκ-φεύγω**, f. -φεύξομαι and -φευξοῦμαι, aor. ἐξέφῡγον (ἐκ, φεύγω), *to flee out* (of the reach of enemies), *escape.*

**Ἐκ-ών, -οῦσα, -όν**, *willing, willingly.*

**Ἐλαί-α, -ας** (ἡ), *the olive-tree.*

**Ἔλαι-ον, -ου** (τό) (ἐλαία), *olive-oil, oil.*

**Ἐλάσσ-ων, -ον** (Attic ἐλάττων) (compar. of μικρός), *smaller, nar rower.*

**Ἐλαύνω**, f. ἐλάσω Att. ἐλῶ, pf. ἐλήλακα, *to drive, ride, ride forward, march, chase.*

**Ἐλάω** (poet. for ἐλαύνω), *to go on, advance ; μάστιξεν ἐλάᾱν, he whipped* or *lashed* (his steeds) *to advance* or *go forward.*

**Ἐλεαίρω** (poet. for ἐλεέω), *to take pity, have compassion on.*

**Ἐλέγχω**, f. ἐλέγξω, pf. pass. ἐλήλεγμαι, *to convict.*

**Ἐλεειν-ός, -ή, -όν** (Att. ἐλεινός) (ἔλεος), *pitiable, piteous, worthy of compassion ;* (adv.) ἐλεεινά.

**Ἐλε-έω**, (-ῶ), f. -ήσω (ἔλεος), *to have pity* or *take compassion on, com passionate.*

**Ἐλελ-ίζω**, f. -ίξω, aor. pass. ἐλελίχθην, *to cause to tremble ;* (pass.), *to tremble, shake.*

**Ἐλελ-ίζω**, f. -ίξω (ἐλελεῦ), *to raise the battle-cry.*

**Ἐλευθερί-α, -ας** (ἡ) (ἐλεύθερος), *liberty.*

**Ἐλεύθερ-ος, -α** (Ion. -η), **-ον**, *free ; ἐλεύθερον ἦμαρ, the day of freedom, ἐλεύθερον ποιεῖν, to set free.*

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'Ελεύθερ-ος, ου (ὁ), *a freeman.*

'Ελθέμεν and ἐλθέμεναι (Ep. for ἐλθεῖν), 2 aor. inf. act. of ἔρχομαι.

Ελκεσίπεπλ-ος, -ον (ἕλκω, πέπλος), *of trailing robe.*

'Ελκηθμ-ός, -οῦ (ὁ) (ἕλκω), *a being dragged off* or *away* (into captivity), *an abduction.*

'Ελκω, f. ἕλξω, aor. εἵλξα, *to draw, trail, drag, drag along.*

Ελ-λαμβάνω, f. -λήψομαι, aor. ἐνέλᾰβον (ἐν, λαμβάνω), *to grasp.*

Ελλάς, ('Ελλάδ)ος (ἡ), *Greece; γῆ 'Ελλάς, Greece.*

Ελλην, ('Ελλην)ος (ὁ), *a Greek;* (adj.), *Grecian.*

Ελληνικ-ός, -ή, -όν ('Ελλην), *Grecian; 'Ελληνικῶς, in the Grecian tongue.*

'Ελλήσποντ-ος, -ον (ὁ) ('Ελλη, πόντος), *the Hellespont.*

'Ελπίς, (ἐλπίδ)ος (ἡ), *hope.*

'Ελπομαι Ep. ἔελπομαι, pf. ἔολπα, plqpf. ἐώλπειν, *to hope.*

'Ελύω, aor. pass. ἐλύσθην, *to roll about, grovel.*

'Εμαυτ-οῦ, -ῆς (ἐμοῦ αὐτοῦ), *of myself.*

'Εμ-βαίνω, f. -βήσομαι, pf. -βέβηκα, aor. ἐνέβην (ἐν, βαίνω), *to go* or *step in.*

Εμβαλέειν Ion. for ἐμβαλεῖν, 2 aor. inf. act. of ἐμβάλλω.

'Εμ-βάλλω, f. -βᾰλῶ, pf. -βέβληκα, aor. ἐνέβᾰλον (ἐν; βάλλω), *to cast before, throw on* or *over, charge, break in.*

'Εμεῦ (Ep. and Ion. for ἐμοῦ), *my.*

'Εμμεναι (Ep. for εἶναι), pres. inf. of εἰμί.

'Εμ-ός, -ή, -όν (ἐμοῦ), *my own, my;* (dat. pl. f.) ἐμῆσι for ἐμαῖς.

'Εμπᾶς Hom. ἔμπης (ἐν πᾶσι), *nevertheless, notwithstanding.*

'Εμ-πάσσω (Att. -πάττω), f. -πάσω (ἐν, πάσσω), *to sprinkle over, embroider in.*

'Εμπειρ-ος, -ον (ἐν, πεῖρα) (with gen.), *experienced in, acquainted with; ἐμπείρως, in a state of experience; ἐμπείρως τινὸς ἔχειν, to know any person* or *thing by experience.*

'Εμ-πίπλημι, f. -πλήσω, aor. pass. ἐνεπλήσθην (ἐν, πίμπλημι), *to fill full, satisfy, raise.*

'Εμ-πίπτω, f. -πεσοῦμαι, pf. -πέπτωκα, aor. ἐνέπεσον (ἐν, πίπτω), *to fall* or *seize upon, fall into.*

'Εμποι-έω (-ῶ), f. -ήσω (ἐν, ποιέω), *to produce* or *implant in.*

'Εμπροσ-θεν poet. -θε (ἐν, πρό, -θεν), *in front, former, preceding.*

'Εμφᾰν-ής, -ές (ἐν, φαίνομαι), *public; ἐν τῷ ἐμφανεῖ, publicly.*

'Εμ-φύομαι, f. -φύσομαι, pf. -πέφῡκα, aor. act. ἐνέφυν (ἐν, φύομαι), *to cling.*

'Εν (poet. ἐνί) (with dat.), *within, in, on, at, with, among, at the time of, by means of, in the midst of, during; ἐν τούτῳ, hereupon; ἐν ᾧ (χρόνῳ), while.*

'Εν (adv.), *within, over.*

'Εναλίγκι-ος, -ον (ἐν, ἁλίγκιος) (with dat.), *like.*

'Εναντί-ος, -α (Ep. -η) -ον (ἐν, ἀντίος), *over against, opposite, to meet.*

'Ενᾶρ-α, -ων (τά) (ἐναίρω), *the arms* (etc.) *of a slain foe, spoils, booty.*

'Ενδει-α, -ας (ἡ) (ἐνδεής), *want.*

'Ενδεκα (indecl.) (ἕν, δέκα), *eleven.*

'Ενδέκᾰτ-ος, -η, -ον (ἐνδεκα), *eleventh.*

'Ενδηλ-ος, -ον (ἐν, δῆλος), *manifest, clear, evident.*

'Ενδοθῐ (ἔνδον), *within, at home.*

'Ενδον (ἐν), *within, in the house, at home.*

'Εν-δύω and -δύνω, f. -δύσω, aor. ἐνέδυν (ἐν, δύω), *to put on* (as clothes).

'Εν-ειμι, f. -έσομαι, impf. -ῆν (ἐν, εἰμί), *to be in* or *at* (a place), *dwell in.*

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**Ἕνεκα** Ep. **ἑνεκεν** (with gen.), *on account of, for the sake of, for; τίνος ἕνεκεν, why?*

**Ἐνενήκοντα** (indecl.), *ninety.*

**Ἐνέπω**, f. **ἐνισπήσω** and **ἐνίψω**, aor. **ἔνισπον** (**ἐν**, **ἔπω**), *to tell, declare, advise.*

**Ἔνερ-θε** and **-θεν**, also **νέρθε** and **νέρθεν** (**ἔνεροι**) (with gen.), *beneath, below, under.*

**Ἔνθα** (**ἐν**), *here, there, in that country, where, whither, then, thereupon.*

**Ἐνθάδε** (**ἔνθα, -δε**), *thither, hither, there, here, whither.*

**Ἐνθέμεναι** (Ep. for **ἐνθεῖναι**), 2 aor. inf. act. of **ἐντίθημι.**

**Ἔνθεν** (**ἐν, -θεν**), *thence, hence, whence, from which; ἔνθεν—ἔνθεν, on the one side—on the other.*

**Ἐνθῡμ-έομαι**, f. **-ήσομαι**, aor. **ἐνεθῡμήθην** (**ἐν, θυμός**), *to lay to heart, consider well, ponder on, revolve in mind.*

**Ἐνιαυτ-ός, -οῦ** (**ὁ**) (**ἔνος**), *a year.*

**Ἔνι-οι, -αι, -α** (**ἔνι = ἔνεστι, οἱ**), *some.*

**Ἐνίοτε** (**ἔνι = ἔνεστι, ὅτε**), *sometimes.*

**Ἐννῆμαρ** (**ἐννέᾰ, ἦμαρ**), *for nine days.*

**Ἐννο-έω** (**-ῶ**), f. **-ήσω**, pf. **ἐν-νενόηκα** (**ἐν, νοέω**), *to think of, reflect upon, conceive, devise.*

**Ἐννῡμι**, f. **ἕσω**, aor. mid. **ἐσσάμην** (**ἕω**), *to clothe, wrap up.*

**Ἐν-όρνυμι**, f. **-όρσω** (**ἐν, ὄρνῡμι**), *to excite in.*

**Ἐνοχλ-έω** (**-ῶ**), f. **-ήσω** (**ἐν, ὀχλέω**) (with dat.), *to give trouble to, disturb.*

**Ἐνταῦθᾰ** (**ἐν**), *here, to this quarter, hither, there, to that quarter, at that place, thither, then, thereupon.*

**Ἔντε-ᾰ, -ων** (**τά**) (**ἐννῡμι**), *arms, armour.*

**Ἐν-τείνω**, f. **-τενῶ**, pf. **-τέτᾰκα**, pf. passive **-τέτᾰμαι** (**ἐν, τείνω**), *to stretch out at, threaten with.*

**Ἔντερ-ον, -ου** (**τό**) (**ἐντός**), *an intestine.*

**Ἐντεῦθεν** (**ἔνθα**), *hence, thence, afterwards.*

**Ἐν-τίθημι**, f. **-θήσω**, aor. **-ἔθην** (**ἐν τίθημι**), *to lay on.*

**Ἔντιμ-ος, -ον** (**ἐν, τῑμή**), *in honour, honoured; ἐντίμως ἔχειν, to be held in honour, be esteemed.*

**Ἐντός** (**ἐν**) (with gen.), *within.*

**Ἐντροπαλίζομαι** (freq. of **ἐντρέπω**), *to keep turning round, look back from time to time.*

**Ἐν-τυγχάνω**, f. **-τεύξομαι**, pf. **τετύχηκα**, aor. **-ἔτῠχον** (**ἐν, τυγχάνω**) (with dat.), *to light upon, fall in with, meet with.*

**Ἐνυάλι-ος, -ου** (**ὁ**), *Enyalius* (epith. of Mars).

**Ἕξ** (indecl.), *six.*

**Ἐξ-αγγέλλω**, f. **-αγγελῶ** (**ἐκ, ἀγγέλλω**), *to tell out, report abroad, declare.*

**Ἐξ-άγω**, f. **-άξω**, aor. **-ἤγᾰγον**, aor. pass. **-ἤχθην** (**ἐκ, ἄγω**), *to lead away.*

**Ἐξ-αιρ-έω**, (**-ῶ**), f **-ήσω**, aor. **-εῖλον**, pf. pass. **-ῄρημαι** (**ἐκ, αἱρέω**), *to take out* or *away, remove, choose.*

**Ἑξᾱκισχίλι-οι, -αι, -α** (**ἑξάκις, χίλιοι**), *six thousand.*

**Ἑξακόσι-οι, αι, -α** (**ἕξ**), *six hundred.*

**Ἐξαπατ-άω** (**-ῶ**), f. **-ήσω** (**ἐκ, ἀπατάω**), *to deceive; τὸ ἐξαπατᾶν, deceit.*

**Ἐξ-άπτω**, f. **-ἅψω** (**ἐκ, ἅπτω**), *to attach* or *fasten to, hang from*; (mid.), *to attach one's self unto, cling to, hang by.*

**Ἐξ-άρχω**, f. **-ἄρξω**, aor. **-ἦρχον** (**ἐκ, ἄρχω**) (with gen.), *to begin, commence.*

**Ἐξ-εῖπον**, inf. **-ειπεῖν** (2 aor. of **ἐκφημι**) (**ἐκ, εἶπον**), *to speak out, tell.*

**Ἐξ-ελαύνω**, f. **-ελάσω** Att. **-ελῶ**, pf.

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-ελήλἄκα (ἐκ, ἐλαύνω), *to march forward.*

'Εξ-εναρ-ίζω, f. -ίξω, aor. -ενάριξα (ἐκ, ἐναρίζω), *to strip, spoil, slay.*

'Εξ-έρχομαι, f. -ελεύσομαι, aor. -ῆλθον (ἐκ, ἔρχομαι) (with gen.), *to go* or *come forth* or *out.*

'Εξ-εστι, f. -έσται, impf. -ῆν (ἐκ, εἰμί) (with dat.), *it is allowed* or *permitted, it is in the power of* or *possible for, it is lawful for.*

'Εξέτἄσις (ἐξετάσε)ως (ἡ) (ἐξετάζω), *an inspection.*

'Εξήκοντα (ἑξ), *sixty.*

'Εξίημι (ἐκ, ἵημι), *to dismiss.*

'Εξ-ικνέομαι, f. -ίξομαι, aor. -ικόμην (ἐκ, ἱκνέομαι), *to reach, come to.*

'Εξ-οίχομαι (ἐκ, οἴχομαι, *to go out.*

Ἐξονομ-άζω, f. -άσω (ἐκ, ὀνομάζω), *to utter aloud; ἔπος ἐξονομάζειν, to address* (any one).

'Εξυνομακλήδην (ἐκ, ὄνομα, καλέω), *by name, calling by name; ἐξονομακλήδην ὀνομάζειν, to address by name.*

'Εξοπίσω (ἐκ, ὀπίσω), *backwards.*

'Εξοπλ-ίζω, f. -ίσω (ἐκ, ὁπλίζω), *to array in full armour, to arm.*

'Εξοπλισί-α, -ας (ἡ) (ἐξοπλίζω), *an arming.*

'Εξ οὗ (χρόνου), *since.*

'Εξω (ἐκ) (with gen.), *without, on the outside of, out of, beyond.*

'Εοικα (pf.), (plqpf.) ἐῴκειν (εἴκω), (with dat.), *to be like, resemble, seem.*

'Εός, ἑή, ἑόν (Ep. and Ion. for ὅς, ἥ, ὅν), *his own, his.*

'Επ-αγγέλλω, f. -αγγελῶ, aor. ἤγγειλα (ἐπί, ἀγγέλλω), *to tell, proclaim, announce.*

Ἐπαιν-έω (-ῶ), f. -έσω and -ήσω, aor. ἐπῄνησα (ἐπί, αἰνέω), *to approve, praise.*

'Επάν Ion. ἐπήν (ἐπεί, ἄν), *whenever, as soon as, after that.*

'Επεγγελ-άω (-ῶ), f. -άσομαι, (ἐπί, ἐν, γελάω) (with dat.), *to insult.*

'Επεί (ἐπί), *since, after that, when, whenever, as soon as, because.*

'Επείγω, f. ἐπείξω, *to cause* (another) *to hasten*; (mid.), *to hasten.*

'Επειδάν (ἐπειδή, ἄν) (with subj.), *whenever, as soon as.*

'Επειδή (ἐπεί, δή), *since, inasmuch as, when, as soon as.*

'Επ-ειμι, f. -έσομαι, impf. -ῆν (ἐπί, εἰμί), *to be over* or *across.*

'Επ-ειμι, inf. -ιέναι, impf. -ῄειν (ἐπί, εἰμι), *to come on, approach, go on, follow.*

'Επείπερ (ἐπεί, περ), *since, as.*

'Επειτα (ἐπί, εἶτα), *in the second place, next, afterwards, then, thereupon; ὁ ἔπειτα χρόνος, the time to come.*

'Επέοικε (ἐπί, ἔοικε), *it is reasonable, fitting, proper, becoming.*

'Επ-έρχομαι, f. -ελεύσομαι, aor. -ῆλθον (ἐπί, ἔρχομαι), *to come to* or *near.*

'Επ-εύχομαι, f. -εύξομαι (ἐπί, εὔχομαι), *to pray to, beseech.*

'Επέχω, f. ἐφέξω, aor. ἐπέσχον (ἐπί, ἔχω), *to hold out, present, offer.*

'Επήκο-ος, -ον (ἐπακούω), *hearing; εἰς ἐπήκοον, within hearing distance.*

'Επί (with gen.), *on, upon, at, in, by, to, for, resting* or *depending upon;* (with dat.), *in, on, upon, at, by, near, among, to, prone to; ἐπὶ γάμῳ, in marriage; ἐπ' αὐτῷ, in his honour;* (with acc.), *over, on, upon, at, to, against, for, into, with a view to, towards;* (with numerals), *as far as.*

'Επί (adv.), *also, besides, in addition.*

'Επιβουλεύ-ω, f. -σω (ἐπί, βουλεύω), *to plot* or *form designs against, intrigue.*

'Επιβουλ-ή, -ῆς (ἡ) (ἐπί, βουλή), *a design against another, plot, intrigue.*

'Επι-δείκνυμι and -δεικνύω, f. -δείξω

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(ἐπί, δείκνυμι), *to show forth, display, exhibit, show.*

Επι-διώκω, f. -διώξω (ἐπί, διώκω), *to pursue after.*

Επίδρομ-ος, -ον (ἐπιδραμεῖν), *capable of being scaled.*

Επιεικελ-ος, -ον (ἐπί, εἰκελος), *like.*

Επιθυμ-έω (-ῶ), f. -ήσω (ἐπί, θυμός), *to desire, covet.*

Επιθυμί-α, -ας (ἡ) (ἐπιθυμέω), *desire.*

Επι-κάμπτω, f. -κάμψω (ἐπί, κάμπτω), *to wheel around.*

Επί-κειμαι, f. -κείσομαι (ἐπί, κεῖμαι), *to hang over.*

Ἐπικερτομ-έω (-ῶ) (ἐπί, κερτομέω), *to speak jestingly; ἐπικερτομέων, in jesting* or *sportive tone.*

Ἐπικίνδῡν-ος, -ον (ἐπί, κίνδῡνος), *attended with danger.*

Ἐπίκλησις, (ἐπικλήσε)ως (ἡ) (ἐπικαλέω), *a surname; ἐπίκλησιν, by surname.*

Ἐπι-κλώθω, f. -κλώσω (ἐπί, κλώθω), *to assign* or *allot.*

Ἐπι-λανθάνομαι, f. -λήσομαι, pf. -λέληθα and -λέλησμαι, aor. ἐπελᾰθόμην (ἐπί, λανθάνομαι), *to forget.*

Ἐπι-λέγω, f. -λέξω (ἐπί, λέγω), *to say in addition* or *after.*

Ἐπι-λείπω, f. -λείψω, aor. ἐπέλῐπον (ἐπί, λείπω), *to leave behind.*

Ἐπιμέλει-α, -ας (ἡ) (ἐπιμελής), *care, attention.*

Ἐπιμελ έομαι, f. -ήσομαι and -ηθήσομαι (ἐπί, μέλομαι), *to observe carefully.*

Ἐπι-νέμω, f. -νεμῶ and -νεμήσω, aor. ἐπένειμα (ἐπί, νέμω), *to distribute over* or *along* (a table).

Επινο-έω (-ῶ), f. -ήσω (ἐπί, νοέω), *to have in one's mind, think of, intend.*

Ἐπιορκ-έω (-ῶ), f. -ήσω (ἐπί, ὅρκος), *to swear falsely by, commit perjury before; τὸ ἐπιορκεῖν, perjury.*

Ἐπιορκί-α, ας (ἡ) (ἐπί, ὅρκος), *a false oath, perjury.*

Ἐπίορκ-ος, -ον (ἐπί, ὅρκος), *swearing falsely, perjured.*

Ἐπι-πίπτω, f. -πεσοῦμαι, pf. -πέπτωκα, aor. ἐπέπεσον (ἐπί, πίπτω), *to fall upon.*

Ἐπισθέν-ης, -ους (ὁ), *Episthenes.*

Ἐπισιτ-ίζω, f. -ίσω Att. -ῐῶ (ἐπί, σῖτίζω), *to furnish provisions;* (middle), *to procure provisions* or *supplies*

Ἐπίστᾰμαι, f. ἐπιστήσομαι, ao. ἠπιστήθην, *to understand, know, be acquainted with.*

Ἐπιστᾰμένως (ἐπίσταμαι), *skilfully, expertly, in a masterly way.*

Ἐπισκοπ-έω (-ῶ), f. -σκέψομαι (ἐπί, σκοπέω), *to inspect.*

Ἐπίστασις (ἐπιστάσε)ως (ἡ) (ἐφίστημι), *a halt.*

Ἐπιστατ-έω (-ῶ) (ἐπιστάτης), *to exercise command, superintend.*

Ἐπιστήμ-ων, -ον (ἐπίστᾰμαι), *versed in, clever.*

Ἐπιστολ-ή, -ῆς (ἡ) (ἐπιστέλλω), *a letter.*

Ἐπιστρατεί-α, -ας (ἡ) (ἐπιστρατεύω), *a march* or *expedition against.*

Ἐπιστρατεύ-ω (ἐπί, στρατεύω), *to lead an army against, march against.*

Ἐπι-σφάζω, f. -σφάξω (ἐπί, σφάζω), *to slay upon.*

Ἐπι-τάσσω (Att. -τάττω), f. -τάξω, pf. pass. -τέταγμαι (ἐπί, τάσσω), *to give in charge to, direct.*

Ἐπιτήδει-ος, -α, -ον (ἐπιτηδές), *fit, suitable, proper, necessary; τὰ ἐπιτήδεια, the necessaries of life, provisions.*

Ἐπι-τίθημι, f. -θήσω, pf. -τέθεικα, aor. ἐπέθην (ἐπί, τίθημι), *to place on, attack.*

Ἐπι-τρέπω, f. -τρέψω (ἐπί, τρέπω), *to commit, intrust, allow.*

Ἐπι-τυγχάνω, f. -τεύξομαι, aor. ἐπέτῠχον (ἐπί, τυγχάνω), *to meet with.*

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Επι φαίνομαι, f. -φᾰνοῦμαι, aor. ἐπεφάνην (ἐπί, φαίνομαι), *to appear.*

Ἐπιφέρομαι, f. ἐποίσομαι (ἐπί, φέρω), *to rush upon, assail, attack.*

Ἐπίχαρ-ις, -ι (ἐπί, χάρις), *pleasing, agreeable*; τὸ ἐπίχαρι, *pleasantness* (of manner), *graciousness.*

Επιχειρ-έω (-ῶ), f. -ήσω (ἐπί, χείρ), *to attempt, endeavour, strive.*

Ἐπι-χέω, f. -χεύσω, aor. ἐπ-έχεα and -έχευα (ἐπί, χέω), *to heap* (earth) *upon* (for a mound).

Ἐπιχθόνι-ος, -ον (ἐπί, χθών), *on* or *upon the earth, dwelling on the earth.*

Ἐπ-οίχομαι, f. -οιχήσομαι (ἐπί, οἴχομαι), *to go to* or *towards, approach*; ἱστὸν ἐποίχεσθαι, *to ply the loom.*

Ἕπομαι, f. ἕψομαι, aor. ἐσπόμην, impf. εἱπόμην, *to follow, attend*; ἕπεσθαι ἅμα, *to accompany.*

Ἔπος, (ἔπε)ος (τό), *a word, command, mandate, tidings, news*; ἔπος φάναι, *to speak.*

Ἐποτρ-ύνω, f. -ῦνῶ (ἐπί, ὀτρύνω), *to stir up, urge on, arouse, impel.*

Ἑπτά (indecl.), *seven.*

Ἑπτακαίδεκα (ἑπτά, καί, δέκα), *seventeen.*

Ἐράσμι-ος, -α (poet. -η), -ον (ἐράω), *lovely, beloved.*

Εργ-άζομαι, f. -άσομαι, pf. εἴργασμαι (*ἔργω), *to cultivate* (the soil).

Ἔργ-ον, -ου (τό) (ἔρδω), *a deed, action, work, employment*, (agricultural) *labour, affair, duty, thing, operation*; ἀεἰκεᾰ ἔργα, *insults.*

Ἔργω (Hom. ἐέργω), f. ἕρξω, *to shut up* or *confine*; ἐντὸς ἐέργειν, *to inclose, bound.*

Ἔρδω, f. ἕρξω, pf. ἔοργα, plqpf. ἐώργειν, *to work, do, accomplish, practise* (an art).

Ἐρεβεννο-ός, -ή, -όν (Ἔρεβος), *dark, gloomy.*

Ἐρεθ-ίζω, f. -ίσω (ἐρέθω), *to irritate, provoke.*

Ἐρείπομαι, pf. ἐρήρῐπα, aor. ἤρῐπον Ep. ἔρῐπον, *to fall down.*

Ἐρημί-α, -ας (ἡ) (ἔρημος), *a solitude, desert.*

Ἔρημ-ος, -ον, *lonely, desert, deserted, empty.*

Ἐρῖνε-ός, -οῦ (ὁ), *the wild fig-tree.*

Ἑρμηνεύς, (ἑρμηνέ)ως (ὁ), *an interpreter.*

Ἔρ-ομαι, f. -ήσομαι, aor. ἠρόμην, *to ask, inquire.*

Ἔρος (ὁ) (poet. for ἔρως), *love, desire, appetite*; ἔρον ἔντο, *they satisfied their appetite.*

Ἕρπω, *to go slowly* or *creep, go* (in general).

Ἐῤῥωμέν-ος, -η, -ον (pf. part. pass. of ῥώννῡμι), *strong, valiant.*

Ἐρύκω, f. ἐρύξω, aor. ἤρυξα, *to hold back, restrain.*

Ἔρῦμα, (ἐρύμᾰτ)ος (τό) (ἐρύομαι), *a defence, guard, fortification.*

Ἐῤῥω, f. ἐῤῥήσω, pf. ἤῤῥηκα, *to wander, go off*; ἔῤῥε! *be off! away with you!*

Ἐρύ-ω, f. -σω, pf. pass. εἴρῦμαι, 1 aor. mid. ἠρυσάμην, 2 aor. mid. ἠρύόμην, ἔρῦσο, ἔρῦτο and εἴρῦτο, *to draw, draw down, pull, pull towards*; (mid.), *to draw to one's self, protect, defend, restrain, draw off* (as meat from spits); (poet. εἰρύομαι); Att. collat. form ῥύομαι means always *to guard, protect.*

Ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλῡθα, aor. ἦλθον and ἤλῡθον, *to come, go, return, enter, engage*; ἔρχεσθαι εἰς πράξιν, *to engage in an enterprise*; ἔρχεσθαι εἰς, *to approach*; ἔρχεαι (Ion.) and ἔρχει (Att.) for ἔρχῃ, 2 s. pres. ind.

Ἐρῶ (fut.), pf. εἴρηκα, aor. εἶπον, *to say, tell, mention.*

Ἔρως, (ἔρωτ)ος (ὁ) (ἐράω), *love, desire*; ὁ Ἔρως, *Cupid.*

Ἐρωτ-άω (-ῶ), f. -ήσω, *to ask, inquire*

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Ἐρωτιδεύς, (ἐρωτιδέ)ως (ὁ), *a loveling, little Cupid.*

Ἐς (Ion. and old Att. for εἰς), *with regard to, in the case of.*

Ἔσθίω (poet. ἔσθω), impf. ἤσθιον, *to eat.*

Εσθλ-όν, -οῦ (τό), *good fortune, prosperity.*

Ἐσθλ-ός, -ή, -όν, *good, brave.*

Ἔσθ' ὅτε (=ἐστὶν ὅτε), *sometimes.*

Ἔσσεαι (poet.), and ἔσεαι (Ion.), and ἔσει (Att.) for ἔσῃ, 2 s. fut. of εἰμί.

Ἔσταν (Ep. for ἔστησαν), *they stood* (3 pl. 2 aor. act. of ἵστημι).

Ἔστε (ἐς, ὅτε), *until.*

Ἔσχᾰτ-ος, -η, -ον, *uttermost, extreme, last; τὰ ἔσχατα, the extremity; ἐσχάτως, extremely, very.*

Ἑταῖρ-ος, -ου (ὁ) (Ep. ἑτᾶρος), *a companion, friend.*

Ἕτερ-ος, -α, -ον, *the other, one of two, another, opposite.*

Ἐτήσι-ος, -α (Ep. -η), -ον (ἔτος), *every year, yearly.*

Ἐτήτῡμ-ος, -ον (ἔτῡμος), *true, trusty.*

Ἔτι, *yet, still, any longer, hereafter.*

Ἑτοῖμ-ος, -η, -ον (Att. ἕτοιμος), *ready, prepared.*

Ἔτος, (ἔτε)ος contr. ἔτους (τό), *a year; οἱ τριάκοντα ἔτη γεγονότες, they who were thirty years of age.*

Εὖ, *well; εὖ ποιεῖν, to confer* or *bestow a favour upon, do good to.*

Εὐδαιμονί-α, -ας (ἡ) (εὐδαίμων), *happiness.*

Εὐδαιμον-ίζω, f. -ίσω (εὐδαίμων), *to call, account* or *esteem happy, felicitate.*

Εὐδαίμ-ων, -ον (εὖ, δαίμων), *fortunate, prosperous, happy.*

Εὕδ-ω, f. -ήσω, Hom. impf. εὔδεσκον, *to sleep.*

Εὐειδ-ής, -ές (εὖ, εἶδος), *well shaped* or *formed, graceful, comely.*

Εὐελπ-ις, -ι (εὖ, ἐλπίς), *of good hope, hopeful, confident.*

Εὐεργεσί-α, -ας. (ἡ) (εὐεργέτης), *an act of kindness, benefit, favour.*

Εὐεργετ-έω (-ῶ), f. -ήσω (εὐεργέτης), *to confer a favour on, do good to, benefit.*

Εὐεργέτ-ης, -ου (ὁ) (εὖ, ἔργον), *a well-doer, benefactor.*

Εὐζων-ος, -ον (Ep. ἐὐζωνος) (εὖ, ζώνη), *well-girdled, fair-zoned.*

Εὐθύς (adv.), *straightway, immediately, forthwith, shortly.*

Εὐθύωρον (εὐθύς), *in a straight direction, right onward.*

Εὐκλε-ής, -ές (εὖ, κλέος), *famous, glorious.*

Εὔκομ-ος, -ον (Ep. ἠΰκομος) (εὖ, κόμη), *fair-haired.*

Εὐκτίμεν-ος, -η, -ον (εὖ, κτίμενος from κτίζω), *well-built, lying beautifully, well-inhabited, populous.*

Εὐλ-ή, -ῆς (ἡ), *a worm, maggot.*

Εὐμεταχείριστ-ος, -ον (εὖ, μεταχειρίζω), *easily managed, manageable.*

Εὐμμελί-ης, -ου Ep. -ω and -έω (ὁ) (εὖ, μελία), *good at the ashen-handled spear, armed with good ashen spear.*

Εὐναιετά-ων, -ουσα, -ον (εὖ, ναιετάω), *well-inhabited, well-situated*

Εὐν-ή, -ῆς (ἡ), *a couch, bed, abode.*

Εὔνοι-ᾰ, -ας (ἡ) (εὔνοος), *good will, affection.*

Εὔνο-ος, -ον (Att. εὔν-ους, -ουν) (εὖ, νόος), *well* or *kindly disposed, affectionate.*

Εὔνητ-ος, -ον (Ep. ἐὔννητος) (εὖ, νέω), *well spun* or *woven.*

Εὐξεστ-ος, -ον, also -ος, -η, -ον (Ep. ἐὐξεστος) (εὖ, ξέω), *well-planed, smoothed,* or *polished.*

Εὔοπλ-ος, -ον (εὖ, ὅπλα), *well-armed.*

Εὐπεπλ-ος, -ον (εὖ, πέπλος), *with a beautiful peplus, well-clad, gracefully-robed, beautifully-attired.*

Εὐπετ-ής, -ές (εὖ, πίπτω), *easy.*

Εὐπηκτ-ος, -ον (εὖ, πήγνυμι), *well-built.*

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Εὐπλόκᾰμ-ος, -ον (Ep. ἐϋπλόκᾰμος) (εὖ, πλόκᾰμος), *fair-locked, fair-haired*

Εὔπορ-ος, -ον (εὖ, πόρος), *easy to pass over* or *travel through.*

Εὔπρακτ-ος, -ον (εὖ, πράσσω), *easy to be done* or *effected.*

Εὕρημα, (εὑρήμᾰτ)ος (τό) (εὑρίσκω), *a prize, piece of good luck.*

Εὑρ-ίσκω, f. -ήσω, pf. -ηκα, aor. -ον, *to find, obtain, invent.*

Εὖρος, (εὔρε)ος (τό) (εὐρύς), *breadth, width.*

Εὐρ-ύς, -εῖα, -ύ, *wide, broad, spacious.*

Εὐς (ὁ), gen. sing. ἑῆος; gen. pl. neut. ἐάων, *good, brave, noble.*

Εὔτακτ-ος, -ον (εὖ, τάσσω), *observant of order* or *discipline.*

Εὖτε, *when, then.*

Εὔτολμ-ος, -ον (εὖ, τολμάω), *valiant.*

Εὐτῠχ-έω (-ῶ), f. -ήσω (εὐτῠχής), *to be fortunate* or *happy.*

Εὐτῠχ-ής, -ές (εὖ, τῠχεῖν), *fortunate.*

Εὐφρᾰ́τ-ης, -ου (ὁ), *the Euphrātes.*

Εὔχετ-άομαι, impf. -ᾱόμην (poet. for εὔχομαι), *to address vows* or *prayers, render homage.*

Εὐχ-ή, -ῆς, (ἡ) (εὔχομαι), *a prayer, wish.*

Εὔχομαι, f. εὔξομαι, aor. ηὐξάμην, *to pray, wish.*

Εὐχωλ-ή, -ῆς (ἡ) (εὔχομαι), *a subject of prayer, source of boasting, boast.*

Εὐώνῠμ-ος, -ον (εὖ, ὄνομα), *of good omen, the left.*

Ἐφ' ἑαυτῶν (for ἐπὶ ἑαυτῶν), *by themselves.*

Ἐφεδρ-ος, -ου (ὁ) (ἐπί, ἕδρα), *an avenger.*

Ἐφ-έπω, f. -έψω, aor. -έσπον, impf. -εἷπον (ἐπί, ἕπω), *to follow after* or *closely, pursue, rush on to.*

Ἔφεσ-ος, -ου (ἡ), *Ephesus.*

Ἐφετμ-ή, -ῆς (ἡ) (ἐφίημι), *an injunction, command.*

Ἐφίστημι, f. ἐπιστήσω, pf. ἐφέστηκα, aor. ἐφέστην (ἐπί, ἵστημι), *to place* or *set upon* or *over, check, stop, cause to halt;* (mid.), *to halt;* ἐφέστηκα, *I stand upon;* ἐφειστήκειν, *I was standing upon.*

Ἐφοδ-ος, -ου (ἡ) (ἐπί, ὁδός), *an approach.*

Ἐφορμ-άω (-ῶ), f. -ήσω, aor. pass. ἐφωρμήθην (ἐπί, ὁρμάω), *to stir* or *rouse up against;* (mid.), *to rush upon, attack.*

Ἔφορ-ος, -ου (ὁ) (ἐφοράω), *an ephor;* οἱ ἔφοροι, *the ephŏri* (at Sparta).

Ἐφύπερ-θε or -θεν (ἐπί, ὑπέρ, -θε or -θεν), *above.*

Ἔχθρ-α, -ας (ἡ) (ἐχθρός), *hatred, enmity.*

Ἐχθρ-ός, -οῦ (ὁ), *an enemy,* (private and bitter) *foe.*

Ἐχῦρ-ός, -ά, -όν (ἔχω), *strong;* τὸ ἐχῦρὸν χωρίον, *a strong-hold.*

Ἔχω, f. ἕξω and σχήσω, pf. ἔσχηκα, aor. ἔσχον, impf. εἶχον, *to have, hold, occupy, possess, keep, wear, bear, bring, get, take, receive, enjoy, seize upon, delay, employ, use, be able, obtain, entertain, hold down;* (mid.), *to hold one's self back* or *off, desist;* ἔχεσκον Hom. for εἶχον; ἔχειν τὴν γνώμην, *to direct one's thoughts;* μεῖον ἔχων ἀπαλλάττεσθαι, *to come off with disadvantage, prove inferior;* ἐχόμενος (with gen.), *next.*

Ἑψητ-ός, -ή, -όν (ἕψω), *boiled, obtained by boiling.*

Ἕψ-ω, f. -ήσω, *to boil, cook.*

Ἑών, ἑοῦσα, ἑόν (Hom. for ὤν), pres. part. of εἰμί.

Ἕως, ἕω (ἡ), *the morning.*

Ἕως, *as long as, until.*

## Ζ.

Ζάβατ-ος, -ου (ὁ), *the Zabatus.*

Ζαπάτ-ας, -ου (ὁ), *the Zapatas.*

Ζάω (ζῶ) (Ep. ζώω), inf. ζῆν, f. ζήσω

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-σω, pf. βεβίωκα, *to live, be alive; ζῶν, alive.*

Ζεύγν-ῦμι and -ύω, f. ζεύξω, pf. pass. ἔζευγμαι, 1 aor. ἐζεύχθην, 2 aor. ἐζύγην, *to join, connect.*

Ζεύς, (Δι- poet. Ζην-)ός (ὁ), *Jupiter, Jove; νὴ Δία, ay, by Jove.*

Ζηλ-όω (-ῶ) (ζῆλος), *to envy, esteem* or *pronounce happy, admire.*

Ζηλωτ-ός, -ή, -όν (ζηλόω), *envied, to be envied, enviable, happy, blessed.*

Ζητ-έω (-ῶ), f. -ήσω, *to inquire for, seek.*

Ζῦγ-όν, -οῦ Ep. -όφιν (τό), *a yoke.*

Ζω-ός, -ή, -όν (ζάω), *alive, living.*

## H.

Ἤ (Ep. ἠέ), *or, either, whether, than.*

Ἦ, *certainly, assuredly; ἦ μήν, in very truth.*

Ἤ (ἡμί) Ep. for ἔφη, from φημί.

ἯΙ (sc. τῇ ὁδῷ), *in the way in which, as.*

Ἡβ-άω (-ῶ), f. -ήσω (ἥβη), *to be youthful* or *in the prime of life.*

Ἡγεμών, (ἡγεμόν)ος (ὁ) (ἡγέομαι), *a guide, leader.*

Ἡγ-έομαι (-οῦμαι), f. -ήσομαι (ἄγω), *to lead the way for, guide, precede, lead, command* (*i. e.*, be commander of), *think, consider; τὸ ἡγούμενον* (sc. μέρος), *the van* (of an army).

Ἡγήτωρ, (ἡγήτορ)ος (ὁ) (ἡγέομαι), *a leader, commander, chief.*

Ἤδέ, *and.*

Ἤδη, *already, now, even now, by this time, just; ἤδη τῆς νυκτός, this very night.*

Ἡδομαι, f. ἡσθήσομαι, aor. ἡσθην, *to be pleased* or *delighted.*

Ἡδον-ή, ῆς (ἡ) (ἥδομαι), *pleasure, sweetness.*

Ἡδ-ύς, -εῖα, -ύ, *pleasant, agreeable;* comp. ἡδίων, sup. ἥδιστος; ἡδίστα, *most gladly; ἡδέως, pleasantly, cheerfully.*

Ἦεν (Ep. for ἦν), impf. of εἰμί.

Ἠερό-εις, -εσσα, -εν (ἠήρ Ep. for ἀήρ), *cloudy, dim, dusky, murky, gloomy.*

Ἠετίων, (Ἠετίων)ος (ὁ), *Eëtion.*

Ἦκα, *gently.*

Ἥκιστα, *least of all, by no means.*

Ἥκω, f. ἥξω, impf. ἧκον, *to be come* or *present, arrive, come.*

Ἡλᾰκάτ-η, -ης (ἡ), *a distaff.*

Ἠλεῖ-ος, -ου (ὁ) (Ἦλις), *an Elëan.*

Ἤλεκτρ-ον, -ου (τό), *electron* or *electrum, amber.*

Ἠλίθι-ος, -α, -ον (ἠλός), *foolish, silly; τὸ ἠλίθιον, folly.*

Ἡλικί-α, -ας (ἡ) (ἥλιξ), *age.*

Ἡλικί-η, -ης (ἡ), Ion. for ἡλικία.

Ἡλικιώτ-ης, -ου (ὁ) (ἡλικία), *an equal in age, companion, fellow.*

Ἥλι-ος, -ου (ὁ), *the sun; ἅμα ἡλίῳ ἀνίσχοντι* and *ἀνατέλλοντι, at sunrise; ἅμα τῷ ἡλίῳ δύνοντι* and *δυομένῳ, at sunset.*

Ἧμαι, impf. ἧμην, *to sit, stay.*

Ἦμαρ, (ἤμᾰτ)ος (τό) (poet. for ἡμέρα), *a day; ἦμαρ, by day; ἤματα πάντα, continually; ἦμαρ ὀρφᾰνικόν, the day that makes one an orphan.*

Ἡμεῖς (pl. of ἐγώ), *we; ἐφ' ἡμῶν, in* or *of our time.*

Ἠμελημένως (ἠμελημένος, ἀμελέω), *carelessly.*

Ἡμέρ-α, -ας (ἡ), *a day; ἅμα τῇ ἡμέρᾳ, at daybreak.*

Ἡμέτερ-ος, -α, -ον (ἡμεῖς), *our own, our.*

Ἡμίβρωτ-ος, -ον (ἡμι-, βιβρώσκω), *half-eaten.*

Ἡμιδε-ής, -ές (ἡμι-, δέω), *half-full.*

Ἡμίλεπτ-ος, -ον (ἡμι-, λέπω), *half-hatched.*

Ἡμίον-ος, -ου (ἡ, ὁ) (ἡμι-, ἔνος), *a mule.*

Ἥμισυ, (ἡμίσε)ος (τό), *a half.*

Ἥμισυς, -εια, -υ, *half.*

Ἧν contr. from ἐάν (which see).

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Ἡνίκα, *when.*
Ἡνίοχ-ος, -ου (ὁ) (ἡνία, ἔχω), *a charioteer.*
Ἡρᾰκλ-έης (-ῆς), -έος (-έους) (ὁ), *Hercules.*
Ἥρως, (ἥρω)ος (ὁ), *a hero.*
Ἡσσ-άομαι, f. -ηθήσομαι (Att. ἡττάομαι) (ἥσσων), *to be inferior to, yield to, be defeated* or *overcome by, be outdone by.*
Ἧσσ-ων, -ον, *less;* (adv.) ἧσσον.
Ἡσῦχῇ, *quietly.*
Ἡσυχί-α, -ας (ἡ), *quiet;* καθ' ἡσῦχίαν, *quietly.*
Ἦτοι (ἤ, τοι), *truly, indeed, as may well be imagined, as you well know, yet.*
Ἦτορ (τό), *the heart, soul.*
Ἠΰκομ-ος, -ον (Ep. for εὔκομος), (εὖ, κόμη), *fair* or *beautiful haired.*
Ἠχ-έω (-ῶ), f. -ήσω (ἠχή), *to sound.*
Ἦχι (Ep. for ᾗ), *where.*
Ἠώς, (ἠόϝος contr. ἠοῦς (ἡ), *the dawn, morning;* ἡ Ἠώς, *Aurora, the goddess of morning;* ἅμα ἠοῖ φαινομένῃφιν, *at the first appearance of the dawn.*

## Θ.

Θάλασσ-α, -ης (ἡ) (Att. Θάλαττα), *the sea.*
Θάλε-ᾶ, -ων (τά) (θάλλω), *joys* or *delights of life, delicacies.*
Θᾰλερ-ός, -ά, -όν (θᾰλεῖν), *blooming, large and swelling* (of a tear).
Θαλπωρ-ή, -ῆς (ἡ) (θάλπω), *comfort.*
Θαμβ-έω (-ῶ), f. -ήσω (θάμβος), *to be astonished, amazed, to wonder.*
Θάμβος, (θάμβε)ος (τό), *astonishment, amazement, wonder.*
Θάνᾰτ-ος, -ου (ὁ) (θᾰνεῖν), *death;* ὁ Θάνατος, *Death* (twin brother of Sleep).
Θανατ-όω (-ῶ), f. -ώσω, aor. pass. ἐθανατώθην (θάνατος), *to condemn to death.*
Θάπτω, f. θάψω, *to bury, inter.*
Θαῤῥαλέ-ος, -α, -ον (θάῤῥος), *confident;* τὸ θαῤῥαλέως ἔχειν, *the feeling confident.*
Θαῤῥύνω (θάῤῥος), *to encourage.*
Θαρύπ-ας, -ου (ὁ), *Tharypas.*
Θαυμ-άζω, f. -άσω, pf. τεθαύμᾰκα (θαῦμα), *to wonder, admire.*
Θαυμάσι-ος, -α, -ον (θαυμάζω), *wonderful, remarkable.*
Θαυμαστ-ός, -ή, -όν (θαυμάζω), *wonderful, surprising.*
Θε-ά, -ᾶς (ἡ), *a goddess.*
Θέαιν-ᾰ, -ης (ἡ) (poet. for θεά), *a goddess.*
Θε-άομαι, f. -άσομαι, pf. τεθέᾱμαι (θέα), *to see.*
Θέλ-ω, f. -ήσω, pf. τεθέληκα, *to be willing, wish, desire.*
Θέμις (Ep. θέμιστ- Att. θέμιτ-)ος (ἡ), *right;* ᾗ θέμις ἐστίν, *as is right.*
Θεοειδ-ής, -ές (θεός, εἶδος), *god-like, divine, beauteous* (in outward form).
Θεόπομπ-ος, -ου (ὁ), *Theopompus.*
Θεοπρόπι-ον, -ου (τό) (θεός, πρέπω), *a heavenly sign* or *oracle;* τὰ θεοπρόπια, *augury.*
Θε-ός, -οῦ (ὁ, ἡ), *a god, goddess, divinity.*
Θεοσέβει-α, -ας (ἡ) (θεός, σέβομαι), *the service* or *fear of God, piety, religion.*
Θεραπεύω (θεράπων), *to wait on, court, cherish.*
Θεράπων, (θεράποντ)ος (ὁ), *an attendant.*
Θερμ-ός, -ή, όν (θέρω), *warm, hot.*
Θέρος, (θέρε)ος (τό), *summer.*
Θεσμ-ός, -οῦ (ὁ) (τίθημι), *a law, rule, ordinance.*
Θεσσαλ-ός, -οῦ (ὁ) (Att. Θετταλός), *a Thessalian.*
Θέω, f. θεύσομαι, *to run, move swiftly;* δρόμῳ θεῖν, *to run with speed.*
Θεωρ-έω, (-ῶ), f. -ήσω (θεωρός), *to look at, view, survey, be a spectator of.*

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Θῆβ-αι, -ῶν (*al*), *Thebes.*
Θηβαῖ-ος, -α, -ον (Θῆβαι), *Theban.*
Θηβαῖ-ος, -ου (ὁ), *a Theban.*
Θήβ-η, -ης (ἡ), *Thēbē*; Θήβῃσιν, *in* or *at Thēbē.*
Θῆλ-υς, -εια, -υ (θάλλω, τέθηλα), *female, feminine, tender-hearted*; ἡ θήλεια θεός, *a goddess.*
Θηρ-άω (-ῶ), f. -άσομαι and -άσω (θήρ, θήρα), *to hunt after, pursue eagerly* or *greedily.*
Θηρί-ον, -ου (τό) (θήρ), *a wild animal, beast.*
Θνήσκω, f. θᾰνοῦμαι, pf. τέθνηκα, aor. ἔθᾰνον, *to die*; τέθνηκα, *I am dead*; τεθνη-ώς, -υῖα, -ός, *dead*; οἱ θανόντες, *the dead.*
Θνητ-ός, -ή, -όν (θνήσκω), *subject to death, mortal*; ὁ θνητός, *a mortal.*
Θο-ός, -ή, -όν (θέω), *swift.*
Θόρῠβ-ος, -ου (ὁ), *a noise, tumult.*
Θοῦρ-ος, -ου (ὁ) (θρώσκω, θορεῖν), *leaping, rushing, raging, impetuous, eager, resistless.*
Θρᾷξ, (Θρᾳκ)ός (ὁ), *a Thracian.*
Θρᾰσ-ύς, -εῖα, -ύ, *bold, courageous, daring, rash, venturesome.*
Θρίξ, (τρῐχ)ός, dat. pl. θριξί (ἡ), *the hair*; αἱ τρίχες, *locks of hair.*
Θρύν-α, -ων (τά), *flowers* (etc., embroidered on cloth).
Θρόν-ος, -ου (ὁ), *a throne, seat.*
Θῠγάτηρ, (θυγατέρ)ος contr. θυγατρός (ἡ), *a daughter.*
Θῡμ-ός, -οῦ (ὁ), *the soul, life, mind, desire, bosom, breast.*
Θυμ-όω (-ῶ), f. -ώσω (θῡμός), *to make angry, incense*; pf. part. pass. τεθυμωμένος, *incensed.*
Θύ-ομαι, f. -σομαι (mid. of θύω), *to sacrifice for one's self, have a victim slain* (in order to take the auspices), *inspect the entrails.*
Θύρ-α, -ας (ἡ), *a door, gate*; ἐπὶ ταῖς βασιλέως θύραις, *at* or *to the king's court*
Θύραζε (θύρασδε) (with gen.), *out of the door of, forth from.*
Θωρᾱκ-ίζω, f. -ίσω, pf. pass. τεθωράκισμαι (θώραξ), *to arm with a breast-plate* or *corselet*; (mid.), *to put on a breast-plate* or *corselet.*
Θώραξ, (θωρᾱκ)ος (ὁ), *a breast-plate, corselet.*

I.

Ἰάλλω, f. ἰᾰλῶ, aor. ἴηλα, *to stretch* or *put forth.*
Ἰάομαι, f. ἰάσομαι, *to heal, cure.*
Ἰᾱτρ-ός, -οῦ (ὁ) (ἰάομαι), *a physician.*
Ἰάχ-ω, f. -ήσω, pf. ἰαχα, *to cry, shout, scream.*
Ἰδέ (Ep. and Ion. for ἠδέ), *and.*
Ἴδε or ἰδέ (imperat. aor. of εἶδον), *see! lo! behold!*
Ἰδιότης, (ἰδιότητ)ος (ἡ) (ἴδιος), *a peculiarity.*
Ἰδομενεύς, (Ἰδομενέ)ως Ep. and Ion. -ῆος (ὁ), *Idomeneus.*
Ἰδρ-ις, -ι (οἶδα) (with gen.), *knowing, acquainted with, skilful in.*
Ἱδρ-όω (-ῶ), f. -ώσω (ἱδρώς), *to sweat*; ἱδρ-ῶν, -οῦσα, -οῦν, *in a sweat* or *foam.*
Ἱερ-όν, -οῦ (τό) (ἱερός), *a sacrifice, victim*; τὰ ἱερά, *the entrails.*
Ἵζω, impf. ἵζον and ἵζεσκον, *to seat, sit, be seated.*
Ἵημι, f. ἥσω, aor. ἧκᾰ, 2 aor. mid. εἵμην and ἕμην, *to send, send* or *take away*; (mid.), *to rush, satisfy* (an appetite).
Ἰθύς (Ep. and Ion. for εὐθύς), *straight* or *directly into.*
Ἱκᾰν-ός, -ή, -όν (ἱκάνω), *fit, proper, sufficient, competent, enough, able, capable, qualified.*
Ἱκάνω, impf. ἱκᾱνον (Ep. for ἵκω), *to become, come* or *proceed to, arrive at.*
Ἱκέτ-ης, -ου (ὁ) (ἵκω), *a suppliant.*
Ἱκνέομαι, f. ἵξομαι, pf. ἷγμαι, aor.



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*ἱκόμην* (*ἱκω*), *to go to, arrive at, reach.*

Ἵκω, impf. *ἵκον*, *to come* or *go to, reach.*

Ἱλάσκομαι, f. *ἱλάσομαι* (*ἵλαος*), *to appease, propitiate.*

Ἰλι-ος, -ου (ἡ), *Ilium* or *Troy.*

Ἱμάς, (*ἱμάντ*)ος (ὁ), *a leathern strap* or *thong.*

Ἱμείρω (*ἵμερος*), *to long* or *yearn for, desire.*

Ἵμερ-ος, -ου (ὁ), *a longing, desire.*

Ἵνᾰ, *that, in order that.*

Ἶος, ἶα, ἑῆς, ἑῷ, ἑῇ, ἷαν (Ep. for ἑἷς), *one, a single.*

Ἴουλ-οι, -ων (*οἱ*), *curling locks, tresses.*

Ἰοχέαιρ-α, -ας, (ἡ) (*ἰός, χαίρω*), *delighting in arrows, arrow-loving;* (*ἰός, χέω*), *pouring* or *showering arrows.*

Ἱππασί-α, -ας (ἡ) (*ἱππάζομαι*), *riding, a riding up and down.*

Ἱππεύς, (*ἱππέ*)ως (ὁ) (*ἵππος*), *a horseman; οἱ ἱππεῖς, the horse* or *cavalry.*

Ἱππῐκ-όν, -οῦ (τό) (*ἵππος*), *the cavalry.*

Ἱππιοχαίτ-ης, -ου (ὁ) (*ἵππιος, χαίτη*), *of horse hair, shaggy with horse hair.*

Ἱππόδᾰμ-ος, -ον (*ἵππος, δαμάω*), *tamer of steeds.*

Ἱππόδρομ-ος, -ου (ὁ) (*ἵππος, δρόμος*), *a race-course* (for horses and chariots), *hippodrome.*

Ἵππ-ος, -ου (ὁ), *a horse, steed.*

Ἱππουρις, (*ἱππούριδ*)ος (ἡ) (*ἵππος, οὐρά*), *horse-tailed, decked with horse tail.*

Ἱρ-ός, -ή, -όν (Ep. for *ἱερός*), *sacred.*

Ἰσ-άζω, f. -άσω, 3 s. impf. mid. *ἰσάσκετο* for *ἰσάζετο* (*ἴσος*), *to make equal, equal;* (mid.), *to regard one's self as equal, compare one's self boastfully with.*

Ἴσαν (Ep. 3 pl. impf. of *εἶμι*), *they went.*

Ἰσθμ-ός, -οῦ (ὁ), *the Isthmus* (of Corinth).

Ἴσ-ος, -η, -ον, *equal, even, like; ἴσον equally; ἴσως, perhaps; ἐν ἴοῳ* (sc *βήματι*), *with an even step.*

Ἵστημι, f. *στήσω*, 1 aor. *ἔστησα, to set, place, post, station, stop, halt; ἵστᾶμαι* (pres. mid.) and *ἕστηκα* (pf. act.), *to stand, stop, halt; ἔστην* (2 aor. act.), *I stood, stopped, halted.*

Ἱστ-ός, -οῦ (ὁ) (*ἱστημι*), *a loom, web; ἱστὸν ὑφαίνειν, to ply the loom, weave a web.*

Ἰσχυρ-ός, -ά, -όν (*ἰσχύω*), *strengthened, strong; ἰσχυρῶς, powerfully, vehemently, violently, severely, very.*

Ἰσχύς, (*ἰσχύ*)ος (ἡ) (*ἰσχω, ἴς*), *strength.*

Ἰφι, *vigorously.*

Ἶχνος (*ἴχνε*)ος contr. *ἴχνους* (τό), *a track, footstep.*

Ἰωνί-α, -ας (ἡ) (Ἴων), *Ionia.*

## K.

Κάγώ, contr. from *καὶ ἐγώ.*

Κάδ (before δ) Ep. for *κατά, down.*

Κάδμ-ος, -ου (ὁ), *Cadmus.*

Καθαιρ-έω (-ῶ), f. -ήσω, aor. *καθεῖλον* (*κατά, αἱρέω*), *to pull down.*

Καθ-έζομαι, f. -εδοῦμαι (*κατά, ἕζομαι*), *to seat one's self, sit down.*

Καθείᾶτο Ep. for *ἐκάθηντο*, 3 pl. impf. of *κάθημαι.*

Καθεύδ-ω, f. -ήσω, pf. -ηκα (*κατά εὕδω*), *to sleep.*

Καθήκει (*κατά, ἥκω*) (with dat.), *it is incumbent on, the duty of.*

Κάθημαι, impf. *ἐκαθήμην* (*κατά, ἧμαι*), *to sit, be seated.*

Καθ-ίζω, f. -ίσω Att. -ῶ (*κατά, ἵζω*), *to seat;* (with dat.), *to sit down* or *perch on.*

Καθ ίημι, f. -ήσω, aor. -ῆκα (*κατά ἵημι*), *to send down; λαυκανίῃ καθέηκα, I have drank.*

Καθ-ίστημι, f. *καταστήσω*, pf. *καθέσ*

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τηκα, aor. κατέστην (κατά, ἵστημι), *to place, station, post, dispose.*

Καθορ-άω (-ῶ), f. κατόψομαι, pf. καθεώρᾱκα, aor. κατεῖδον (κατά, ὁράω), *to see, observe.*

Καθύπερ-θε and -θεν (κατά, ὕπερθε), *below, beneath, on the top.*

Καί, *and, also, both, too, besides, likewise, even, in fact.*

Καιν-αί, -ῶν (αἱ), *Cœnæ.*

Καίνῡμαι, pf. κέκασμαι, plqpf. ἐκεκάσμην, *to be distinguished* or *adorned.*

Καίπερ (καί, περ), *although.*

Καιρ-ός, -οῦ (ὁ), *a fit time, occasion, juncture, crisis.*

Κακ-όν, -οῦ (τό), *evil, misfortune, harm, injury, calamity, woe.*

Κακόνο-ος, -ον (contr. κακόν-ους, -ουν) (κακός, νόος, νοῦς), *ill-disposed, ill-intentioned.*

Κακ-ός, -ή, -όν (comp. κακίων, super. κάκιστος), *bad, evil, harmful, injurious, dire, cowardly, base; ὁ κακός, a coward; κακῶς ποιεῖν, to injure; ποιεῖν ἀνήκεστα κακά, to injure irreparably.*

Κακοῦργ-ος, -ον (κακά, *ἔργω), *doing ill, mischievous, criminal.*

Καλ-έω (-ῶ), f. -έσω, pf. κέκληκα, Hom. impf. καλέεσκον, *to call, name, send for, summon.*

Καλήτωρ, (καλήτορ)ος (ὁ) (καλέω), *a crier, summoner.*

Καλι-ά, -ᾶς (Ion. -ή, -ῆς) (ἡ), *a nest.*

Καλλιπάρῃ-ος, -ον (καλλι-, παρειά), *beautiful-cheeked.*

Καλλίφυλλ-ος, -ον (καλλι-, φύλλον), *with beautiful leaves, beautiful-leaved,*

Κάλλος, (κάλλε)ος Att. κάλλους (τό) (καλός), *beauty.*

Καλλωπισμ-ός, -οῦ (ὁ), (καλλωπίζω), *an adorning, decoration, display, showing off.*

Καλ-ός, -ή, όν, *beautiful, fair, becoming, favourable, good, propitious, honourable, beauteous, proper; τὸ καλόν, fairness, fair dealing; καλῶς ἔχειν, to be beautifully disposed* or *arranged* (of an army); comp. καλλίων, super. κάλλιστος; (adv.), καλῶς, κάλλιον, κάλλιστα.

Καλύπτρ-α, -ας (Ion. -η, -ης) (ἡ) (καλύπτω), *a veil.*

Καλύπτω, f. καλύψω, aor. ἐκάλυψα, *to cover.*

Κάμνω, f. κᾱμοῦμαι, pf. κέκμηκα, aor. ἔκᾱμον, *to work one's self weary, become weary, work hard, toil.*

Κἄν (καὶ ἄν), *and if, even if, even though.*

Κάνε-ον, -ου (τό) (κάννα), *a bread-basket.*

Κἀπί contr. from καὶ ἐπί.

Καπν-ός, -οῦ (ὁ), *smoke.*

Καππαδοκί-α, -ας (ἡ), *Cappadocia.*

Κάπρ-ος, -ου (ὁ), *a boar.*

Κᾰπύ-ω, f. -σω, aor. ἐκάπυσα, *to breathe; ψῡχὴν ἐκάπυσσεν, she swooned away* or *fainted.*

Κάρᾱ (Ion. κάρη), (κρᾱτ)ός (τό), *the head.*

Καρδί-α, -ας (Ion. -η, -ης) (ἡ) (poet. κραδί-α Ion. -η), *the heart.*

Καρπ-ός, -οῦ (ὁ), *fruit, the produce of the earth; the wrist.*

Κάρτιστ-ος, -η, -ον (Ep. for κράτιστος) (super. of ἀγαθός), *most powerful, superior.*

Κασίγνητ-ος, -ον (ὁ) (κάσις, γεννάω), *a brother.*

Καστωλ-ός, -οῦ (ἡ), *Castŏlus.*

Κατά (with gen.), *down from, from, down upon, on;* (with acc.), *over, along, throughout, amid, in, within, on, at, over against, opposed to, against, to, according to, in accordance with, by; κατὰ κόσμον, in due order, with propriety.*

Κατά (adv.), *down, abundantly, completely.*

Κατα-βαίνω, f. -βήσομαι, pf. βέβηκα,

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aor. κατέβην (κατά, βαίνω), *to step, go* or *come down, alight* (from a carriage).

Κατ-αγγέλλω, f. -αγγελῶ, aor. -ήγγειλα (κατά, ἀγγέλλω), *to announce, disclose, denounce.*

Καταγελ-άω (-ῶ), f. -άσομαι and -άσω (κατά, γελάω), *to laugh at, laugh in one's face, laugh to scorn, ridicule.*

Καταδαπαν-άω (-ῶ), f. -ήσω (κατά, δαπανάω), *to consume.*

Κατα-θάπτω, f. -θάψω, Ep. aor. inf. καταθάψαι (κατά, θάπτω), *to bury.*

Καταθε-άομαι, f. -άσομαι (κατά, θεάομαι), *to survey, view.*

Κατα-θνήσκω, f. -θάνοῦμαι, pf. -τέθνηκα, aor. κατέθᾰνον, Ep. aor. inf. καταθᾰνεῖν (κατά, θνήσκω), *to die.*

Κατα-καίω (Att. -κάω), f. -καύσω, aor. act. κατέκηα, aor. pass. κατεκαύθην and -εκάην (κατά, καίω), *to burn down, consume, burn up* (a dead body).

Κατα-καλύπτω, f. -καλύψω (κατά, καλύπτω), *to cover up* or *completely envelop.*

Κατά-κειμαι, f. -κείσομαι, 3 pl. pres. ind. -κείᾱται for -κεῖνται (κατά, κεῖμαι), *to lie down, repose, rest, be placed* or *set* (of a table).

Κατα-κηρύσσω (Att. -κηρύττω), f. -κηρύξω (κατά, κηρύσσω), *to proclaim* or *command by a herald* or *crier.*

Κατα-κόπτω, f. -κόψω, 3 f. pass. -κεκόψομαι, aor. pass. κατεκόπην (κατά, κόπτω), *to cut to pieces, cut off.*

Κατα-κτείνω, f. -κτενῶ Ep. κτᾰνέω Ion. κτᾰνῶ, 1 aor. κατ-έκτεινα, 2 aor. -έκτανον and -έκανον, pf. -έκτονα (κατά, κτείνω), *to kill, slay.*

Κατα-λαμβάνω, f. -λήψομαι, pf. κατείληφα, aor. act. -έλαβον, aor. pass. -ελήφθην (κατά, λαμβάνω), *to seize upon, catch, overtake, find.*

Κατα-λανθάνομαι, f. -λήσομαι, pf. -λέλησμαι, aor. κατελῆθόμην (κατά, λανθάνομαι) (with gen.), *to forget utterly.*

Κατα-λέγω, f. -λέξω, aor. pass. κατελέχθην (κατά, λέγω), *to call, set a thing down as, go over at length and in order, tell.*

Κατα-λείπω, f. -λείψω, aor. pass. κατελείφθην (κατά, λείπω), *to leave behind, forsake, abandon, desert.*

Καταλύ-ω, f. -σω (κατά, λύω), *to halt.*

Κατα-μανθάνω, f. -μαθήσομαι, aor. κατέμᾰθον (κατά, μανθάνω), *to learn thoroughly, perceive, observe.*

Καταπαύ-ω, f. -σω, aor. κατέπαυσα (κατά, παύω), *to cause to cease.*

Κατα-πέμπω, f. -πέμψω, aor. pass. κατεπέμφθην (κατά, πέμπω), *to send down.*

Καταπηδ-άω (-ῶ), f. -ήσω (κατά, πηδάω) (with gen.), *to leap down* or *alight from.*

Καταρ-ρέζω, f. -ρέξω, aor. κατέρεξα (κατά, ῥέζω), *to fondle, soothe, caress.*

Κατασκευ-άζω, f. -άσω (κατά, σκευάζω), *to furnish with what is necessary, stock.*

Κατασκην-όω (-ῶ), f. -ώσω (κατά, σκηνόω), *to pitch a tent* or *camp, encamp.*

Κατασπ-άω (-ῶ), f. -άσω, pf. κατέσπᾰκα, aor. pass. -εσπάσθην (κατά, σπάω), *to drag, draw,* or *pull down.*

Κατα-στρέφω, f. -στρέψω (κατά, στρέφω), *to subject;* (mid.), *to subdue, conquer.*

Κατα-τείνω, f. -τενῶ, pf. -τέτᾰκα (κατά, τείνω), *to contend, exert one's self.*

Κατα-τέμνω, f. -τεμῶ, aor. κατ-έτᾰμον, plqpf. pass. -ετετμήμην (κατά, τέμνω), *to cut up.*

Κατα-τίθεμαι, f. -θήσομαι, aor. κατε-

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θέμην (κατά, τίθημι) (mid.), *to deposit.*

Κατα-τίθημι, f. -θήσω, pf. -τέθεικα, 1 aor. κατέθηκα (κατά, τίθημι), *to place, put,* or *lay down.*

Καταφᾰν-ής, -ές (κατά, φαίνομαι), *distinctly* or *plainly visible.*

Καταφέρω, f. κατ-οίσω and -οίσομαι (κατά, φέρω), *to bring down; κατοίσεται Ἄϊδος εἴσω, will bring down to the grave.*

Κατα-φλέγω, f. -φλέξω (κατά, φλέγω), *to burn up, consume.*

Κατα-χέω, f. -χεύσω, aor. κατ-έχεα Ep. -έχευα (κατά, χέω), *to pour down, shed in abundance.*

Κατ-έπεφνόν (κατά, ἔπεφνον), (redupl. 2 aor. of φένω), *I slew, killed.*

Κατ-εργάζομαι, f. -εργάσομαι, pf. -είργασμαι (κατά, ἐργάζομαι), *to accomplish, execute.*

Κατέχω, f. καθέξω and κατασχήσω, aor. κάτεσχον (κατά, ἔχω), *to hold down, compel.*

Καῦμα, (καύμᾰτ)ος (τό) (καίω), *heat.*

Κε or κεν (Ep. and Ion. for ἄν) (with opt.), *will, if nothing prevent;* (with subj.), *may* or *can, as is said.*

Κεῖθι (Ep. and Ion. for ἐκεῖθι), *there, at* or *in that place.*

Κεῖμαι, f. κείσομαι, *to lie* or *be laid, lie down, lie dead;* κέᾶτο Hom. for ἔκειντο, 3 pl. impf. ind.

Κεῖν-ος, -η, -ον (Ion. for. ἐκεῖνος), *he.*

Κεκρύφᾰλ-ος, -ου (ὁ) (κρύπτω), *network for the hair, a hair-net.*

Κέκτημαι (pf. of κτάομαι), *to possess.*

Κελεύ-ω, f. -σω, aor. ἐκέλευσα (κέλλω), *to exhort, bid, direct, command, order, advise, request, prompt, desire.*

Κέλομαι, f. κελήσομαι, Hom. aor. κεκλόμην, *to order, command.*

Κεν-ός, -ή, -όν, *empty, void, without, vain, without foundation.*

Κέντρ-ον, -ου (τό) (κεντέω), *a sting.*

Κέομαι Ep. and Ion. for κεῖμαι (which see).

Κέρας (κέρᾰτ)ος Ep. κέρως (τό), *a horn, trumpet; the wing* (of an army).

Κερδ-αίνω, f. -ᾰνῶ (κέρδος), *to gain.*

Κερδαλέ-ος, -α, -ον (κέρδος), *gainful profitable.*

Κερδί-ων, -ον (κέρδος), *more profitable, better.*

Κέρδος, (κέρδε)ος (τό), *gain, profit, pay.*

Κερκίς, (κερκίδ)ος (ἡ) (κρέκω), *the staff* or *rod* (with which the web was struck, to make it thick and close), *a shuttle.*

Κεύθε-α, -ων (τά) (κεύθω), *the depths* (of the earth).

Κεφαλαλγ-ής, -ές (κεφαλή, ἄλγος), *causing* or *apt to cause headache.*

Κεφαλ-ή, -ῆς (ἡ), *the head.*

Κεχαρισμέν-ος, -η, -ον (χαρίζομαι), *pleasing, acceptable; κέ μοι κεχαρισμένα ϑείης, you would do me a great favour.*

Κῆδος, (κήδε)ος (τό) (κήδω), *trouble, sorrow, woe.*

Κήδ-ω, f. -ήσω, *to make anxious, inflict troubles* or *woes on;* (pass.), κήδομαι, f. κεκᾰδήσομαι, 2 pf. act κέκηδα, *to be troubled, distressed,* or *anxious.*

Κήλε-ος, -ον (καίω), *burning, blazing.*

Κῆν (καὶ ἄν), *even if, even though.*

Κῆρ, (κῆρ)ος (τό), *the heart.*

Κήρυξ, (κήρῠκ)ος (ὁ) (κηρύσσω), *a herald, crier.*

Κηρύσσω (Att. κηρύττω), f. κηρύξω, aor. pass. ἐκηρύχθην, *to proclaim by a herald.*

Κηώδ-ης, -ες, *sweet-scented, fragrant.*

Κίδνᾰμαι, impf. ἐκιδνάμην (poet. for σκεδάννῡμαι), *to diffuse* (light or radiance).

Κίλιξ, (Κίλῐκ)ος (ὁ), *a Cilician.*

Κινδῡνεύ-ω, f. -σω (κίνδῡνος), *to be*

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*daring, venture into* or *face danger, risk.*

Κίνδῡν-ος, -ου (ὁ), *danger.*

Κιχάνω, f. κιχήσομαι, aor. ἔκῐχον, *to come upon, overtake, find.*

Κίω, impf. ἔκιον, *to go, come, proceed; ἅμα κίον, they accompanied.*

Κλαίω (Att. κλάω), f. κλαύσομαι, aor. ἔκλαυσα, *to weep, lament, wail, weep for, mourn.*

Κλεάνωρ, (Κλεάνορ)ος (ὁ), *Cleänor.*

Κλέαρχ-ος, -ου (ὁ), *Clearchus.*

Κλέος (τό), *a rumour, report, fame, renown, honour.*

Κλίνω, f. κλῐνῶ, aor. ἔκλῐνα, *to bend;* aor. pass. ἐκλίνθην and ἐκλίθην, *to shrink.*

Κλισί-α, -ας (Ion. -η, -ης) (κλίνω), *a hut, cot, tent.*

Κλισμ-ός, -οῦ (ὁ) (κλίνω), *a couch, easy chair.*

Κλῡτ-ός, -ή, -όν (κλύω), *famous, renowned.*

Κλύω, impf. ἔκλῡον, imperat. κλῦθι and κέκλυθι, κλῦτε and κέκλῡτε, *to hear.*

Κλών, (κλων)ός (ὁ) (κλάω), *a branch, bough.*

Κοῖλ-ος, -η, -ον, *hollow.*

Κοιμ-άομαι (-ῶμαι), f. -ήσομαι, aor. ἐκοιμήθην and ἐκοιμησάμην (κεῖμαι), *to go to sleep* or *rest, betake one's self to repose, sleep, rest.*

Κολ-άζω, f. -άσομαι and -άσω, *to chastise, punish.*

Κόλπ-ος, -ου (ὁ), *the bosom;* ἐπὶ κόλπῳ, *in the bosom.*

Κολυμβ-άω (-ῶ), f. -ήσω, *to dive, swim.*

Κόμ-η, -ης (ἡ), *the hair* (of the head).

Κομ-ίζω, f. -ίσω Att. -ῐῶ (κομέω), *to take care of, cherish, attend to, carry, convey.*

Κονί-α, -ας (Ep. and Ion. -η, -ης) (ἡ) (κόνις), *dust;* ἐν κονίῃσι πεσεῖν, *fall in the dust, die in battle.*

Κονιορτ-ός, -οῦ (ὁ) (κόνις, ὄρνῡμι), *a cloud of dust.*

Κονίσαλ-(or κονίσσαλ)ος, -ου (ὁ) (κόνις), *dust, a cloud of dust.*

Κονῐ́ω, f. κον-ῐ́σω Att. -ῐῶ, pf. pass. κεκόνῐμαι (κόνις), *to cover* or *defile with dust.*

Κόπρ-ος -ου (ἡ), *dung, filth, dirt, mire.*

Κόπτω, f. κόψω, pf. part. κεκοπώς, aor. pass. ἐκόπην, *to strike, smite, cut, slaughter.*

Κορ-έννῡμι, f. -έσω, aor. ἐκόρεσα, *to sate, satisfy, fill.*

Κόρ-η, -ης (ἡ) (Ion. κούρη), *a maid, girl, daughter.*

Κορυθαίολ-ος, -ον (κόρυς, αἰόλλω), *moving the helmet quickly, of the glancing helm.*

Κόρυς, (κόρῡθ)ος, acc. κόρυθα and κόρυν (ἡ) (κάρᾱ), *a helmet.*

Κορῡφ-ή, -ῆς (ἡ) (κόρυς), *a height, the summit* (of a mountain).

Κυρών-η, -ης (ἡ), *a crow.*

Κορωνίς, (κορωνῐ́δ)ος (ἡ) (κορώνη), *curved, bent.*

Κοσμ-έω (-ῶ), f. -ήσω (κόσμος), *to adorn.*

Κόσμ-ος, -ου (ὁ), *ornament, what is becoming;* οὐ κατὰ κόσμον, *disgracefully, ignominiously;* κατὰ κόσμον, *honourably.*

Κοτύλ-η, -ης, (ἡ), *a little cup.*

Κοῦρ-ος, -ου (ὁ) (Ion. for κόρος), *a boy, youth.*

Κράνος, (κράνε)ος (τό) (κρανίον), *a helmet.*

Κρᾰτερ-ός, -ά, -όν (κράτος, κρατέω), *strong, powerful, stern;* κρατερῶς, *threateningly, menacingly.*

Κρατ-έω (-ῶ), f. -ήσω (κράτος), *to rule over, control, be conqueror* or *master of, prevail over.*

Κράτιστ-ος, -η, -ον (κράτος) (super. of ἀγαθός), *strongest, best, most excellent, most able* or *skilful, most considerable.*

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Κράτος, (κράτε)ος contr. κράτους (τό), *might, power;* ἀνὰ or κατὰ κράτος, *with all one's might, with might and main, at full speed.*

Κραυγ-ή, -ῆς (ἡ) (κράζω), *a shouting, noise.*

Κρέας, (κρέᾰτ)ος, κρέᾰος, Att. κρέως (τό), *flesh;* τὰ κρέᾰτα and κρέᾰ, *pieces of flesh.*

ρείσσ-ων, -ον (Attic κρείττων) (comp. of ἀγαθός), *stronger, better.*

Κρείων, (κρείοντ)ος (ὁ), *a ruler, prince.*

Κρεμ-άννῡμι rarely -αννύω, f. άσω Att. -ῶ, aor. ἐκρέμᾱσα, *to hang, hang up, let down* (as a chain).

Κρήδεμν-ον, -ου (τό) (κράς, δέω, δέμα), *a veil.*

Κρῑνω, f. κρῑνῶ, pf. κέκρῐκα, aor. ἔκρῑνα, *to judge, distinguish.*

Κρι-ός, -οῦ (ὁ), *a ram.*

Κροκόπεπλ-ος, -ον (κρόκος, πέπλος), *saffron-veiled* or *mantled.*

Κρονίων, (Κρονίων)ος (ὁ) (patron. of Κρόνος), *the son of Saturn,* i. e., *Jupiter.*

Κρύπᾰφ-οι, -ων (οἱ) (κροτέω), *the temples.*

Κρῦερ-ός, -ά, -όν (κρύος), *icy, chilling.*

Κρύπτω, f. κρύψω, pf. pass. κέκρυμμαι, *to hide, conceal.*

Κτάομαι, f. κτήσομαι, aor. ἐκτησάμην, *to acquire, gain, gain over.*

Κτέᾰτ-α, -ων, dat. -εσσι (τά) (κτάομαι), *possessions, property.*

Κτείνω, f. κτενῶ, pf. ἔκτονα and ἔκτᾰκα, 1 aor. ἔκτεινα, 2 aor. ἔκτᾰνον, *to kill, slay.*

Κτερε-ίζω, f. -ίξω (κτέρεα), *to celebrate the obsequies of, perform funeral rites for.*

Κτῆμα, (κτήμᾰτ)ος (τό) (κτάομαι), *a possession.*

Κτησί-ας, -ου (ὁ), *Ctēsias.*

Κυάνε-ος, -α, -ον (κύαν ος), *dark-blue, dark.*

Κῦδος, (κύδε)ος (τό), *glory, fame, renown.*

Κῠθήρ-η, -ης (ἡ), *Venus.*

Κυκλ-όω (-ῶ), f. -ώσω, aor. pass. ἐκυκλώθην (κύκλος), *to surround.*

Κύκλωσις, (κυκλώσε)ως (ἡ) (κυκλόω), *an encompassing, surrounding.*

Κυλίνδω, f. κυλίσω, aor. pass. ἐκυλίσθην, *to roll, roll on* or *along, roll about.*

Κῦμα, (κύματ)ος (τό) (κύω), *a wave, billow.*

Κῦν-έω (-ῶ), f. κυνήσομαι or κύσω Ep. κύσσω, aor. ἔκῡσα Ep. κύσα or κύσσα, *to kiss.*

Κύρει-ος, -α, -ον (Κῦρος), *of Cyrus, Cyrus's.*

Κῡρ-έω (-ῶ) and κύρω, f. κυρήσω and κύρσω, aor. ἔκυρσα, *to hit* (as a mark).

Κύρομαι = κυρέω (with dat.), *to meet with.*

Κῦρ-ος, -ου (ὁ), *Cyrus.*

Κύω, *to be pregnant, bring forth.*

Κύων, (κυν)ός (ὁ, ἡ), voc. κύον (ὁ, ἡ), *a dog.*

Κωκῡτ-ός, -οῦ (ὁ) (κωκύω), *a shrieking, wailing, outcry.*

Κωκύ-ω, f. -σω, aor. ἐκώκυσα, *to shriek, cry, wail.*

Κωλύ-ω, f. -σω (κόλος), *to prevent, strive,* or *try to prevent, forbid.*

Κώμ-η, -ης (ἡ), *a village.*

## Λ.

Λακεδαιμόνι-ος, -ου (ὁ), *a Lacedæmonian.*

Λάκων, (Λάκων)ος (ὁ), *a Lacedæmonian* or *Spartan.*

Λάλ-ος, -ον (λαλέω), *talkative, loquacious;* comp. λαλίστερος, super. λαλίστατος.

Λαμβάνω, f. λήψομαι, pf. εἴληφα, aor. ἔλᾰβον, aor. pass. ἐλήφθην, *to take, seize, capture, receive, get, procure, obtain, clasp, visit.*

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Λάμπω, f. λάμψ-ω and -ομαι, pf. λέλαμπα, *to shine, be conspicuous.*

Λανθάνω (Hom. λήθω), f. λήσω, pf. λέληθα, aor. ἔλᾰθον, *to escape the notice* or *observation of.*

Λᾱ-ός, -οῦ (ὁ), *the people, soldiery, troops, forces.*

Λατρεί-α, -ας (ἡ), (λατρεύω), *service, servitude.*

Λαυκανί-η, -ης (ἡ), *the throat;* λαυκανίης καθέηκα, *I have drank.*

Λέγω, f. λέξω, pf. εἶλοχα, aor. imper. mid. λέξο Hom. for λέξεο, aor. pass. ἐλέχθην, *to let* or *permit to lie down, to tell, mention, utter, declare, say, speak;* (mid.), *to lie down.*

Λείπω, f. λείψω, pf. λέλοιπα, aor. ἔλῐπον, pf. pass. λέλειμμαι inf. λελεῖφθαι, 3 f. pass. λελείψομαι, *to leave, abandon;* (pass.), *to survive.*

Λέκτρ-ον, -ου (τό) (λέγω), *a couch, bed.*

Λεοντῖν-ος, -η, -ον (Λεοντῖνοι), *of Leontini* or *Leontium, Leontine.*

Λεπτ-ός, -ή, -όν (λέπω), *finely-wrought.*

Λέσβ-ος, -ου (ἡ), *Lesbos.*

Λευκοθώραξ, (λευκοθώρᾱκ)ος (ὁ, ἡ) (λευκός, θώραξ), *with white breast-plate, corslet,* or *cuirass.*

Λευκ-ός, -ή, -όν, *white.*

Λευκώλεν-ος, -ον (λευκός, ὠλένη), *white-armed.*

Λέχος, (λέχε)ος contr. λέχους (τό) (λέγω), *a couch, bed, state-bed, bier.*

Λέων, (λέοντ)ος (ὁ), *a lion.*

Λε-ώς, -ώ (ὁ) (Att. for λᾱ́ός), *the people, soldiery, troops, forces.*

Λητ-ώ, -όος (-οῦς) (ἡ), *Latona.*

Λίαν Ion. λίην (λι-), *very, very much, too much.*

Λῐγῠρ-ός, -ά (Ion. -ή), -όν (λιγύς), *shrill.*

Λίθ-ος, -ου (ὁ), *a stone.*

Λῑμ-ός, -οῦ (ὁ), *hunger, famine.*

Λῐπᾰρ-ός, -ά (Ion. -ή), -όν (λίπας), *brilliant, splendid, beautiful.*

Λίσσομαι, f. λίσομαι, 1 aor. ἐλῑσά μην, 2 aor. ἐλῑτόμην, *to beg, pray, beseech, supplicate.*

Λιτανεύ-ω, f. -σω (λίσσομαι), *to pray, entreat, implore..*

Λογ-ίζομαι, f. -ίσομαι, pf. λελόγισμαι (λόγος), *to reckon, calculate, suppose.*

Λόγ-ος, -ου (ὁ) (λέγω), *a word, narrative, book, speech, argument;* εἰς λόγους σοι ἐλθεῖν, *to come to a conference with you.*

Λόγχ-η, -ης (ἡ), *a spear.*

Λοετρ-όν, -οῦ (τό) (Hom. for λουτρόν) (λοέω, λούω), *a bath.*

Λοιγ-ός, -οῦ (ὁ), *ruin, mischief, plague.*

Λοιπ-ός, -ή, -όν (λείπω, λέλοιπα), *remaining;* τὸ λοιπόν and λοιπόν, *henceforward, henceforth.*

Λού-ω, f. -σω, *to wash;* (mid.), *to bathe.*

Λόφ-ος, -ου (ὁ) (λέπω), *a ridge of ground, rising hill, crest* (of a hill or helmet).

Λοχᾱγ-ός, -οῦ (ὁ) (λόχος, ἡγέομαι), *a captain.*

Λυγρ-ός, -ά, -όν, *sad, gloomy, dismal, mournful.*

Λυδί-α, -ας (ἡ), *Lydia.*

Λύκι-ος, -ου (ὁ), *Lycius.*

Λύκ-ος, -ου (ὁ), *a wolf.*

Λυπ-έω (-ῶ), f. -ήσω (λύπη), *to pain, grieve, annoy.*

Λυπηρ-ός, -ά, -όν (λυπέω), *troublesome, annoying.*

Λύρ-α, -ας (Ion. -η, -ης) (ἡ), *the lyre.*

Λυρίζω (λύρα), *to play on the lyre.*

Λύσις, (λύσε)ως Ion. (λύσι)ος (ἡ) (λύω), *a release.*

Λύω, f. λῡ́σω, pf. λέλῠκα, aor. ἔλῡσα, pf. pass. λέλῠμαι, *to loosen, relax, release, ransom, redeem, break down, break, violate.*

Λωβητ-ός, -ή, -όν (λωβάομαι), *de spitefully treated, exposed to mis fortune, accursed*

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M.

Μαινάς, (μαινάδ)ος (ἡ) (μαίνομαι), *a mad, phrensied,* or *distracted woman, Bacchante.*

Μαίνομαι, f. μᾰνήσομαι and μανοῦμαι, pf. μέμηνα, aor. ἐμάνην, *to rave, be* or *become mad* or *insane, be distracted.*

Μάκαρ, (Μάκαρ)ος (ὁ), *Macar.*

Μακαρίζω (μάκαρ), *to bless, deem* or *pronounce happy, congratulate.*

Μακαριστ-ός, -ή, -όν (μακαρίζω), *deemed* or *thought happy, envied, enviable.*

Μακρ-ός, -ά, -όν (μᾶκος), *long, lengthened.*

Μάλα, *much, very, particularly, strictly, by all means;* μᾶλλον, *more, rather;* μάλιστα, *most particularly, especially, most of all.*

Μᾰλᾰκ-ός, -ή, -όν, *soft.*

Μανθάνω, f. μαθήσομαι, pf. μεμάθηκα, aor. ἔμᾰθον, *to learn.*

Μάντις, (μάντε)ως (ὁ) (μαίνομαι), *a soothsayer.*

Μαστ-ίζω, f. -ίξω (μάστιξ), *to whip, lash.*

Μάχαιρ-α, -ας (ἡ), *a sabre* or *bent sword.*

Μάχ-η, -ης (ἡ), *a battle, engagement.*

Μάχ-ομαι, f. -έσομαι and -ήσομαι Att. -οῦμαι, pf. μεμάχεσμαι and μεμάχημαι, *to fight, engage in battle, contend.*

Μεγαίρω, aor. ἐμέγηρα (μέγας), *to grudge any one* (dat.) *any thing* (gen.) *as being too great.*

Μεγαλήτ-ωρ, -ορ (μέγας, ἦτορ), *great-hearted, magnanimous.*

Μέγαρ-ον, -ου (τό) (μέγας), *a large room, chamber, hall, palace, abode.*

Μέγας, μεγάλ-η, μέγα (comp. μείζων, super. μέγιστος), *great, strong, powerful, large, broad, lofty, spacious, mighty;* τὰ μεγάλα, *greatly;* μέγας εἶναι, *to prevail;* μέγα, *loudly.*

Μέγεθος, (μεγέθε)ος (τό) (μέγας), *size.*

Μέγιστ-ος, -η, -ον (super. of μέγας), *principal;* ὡς μέγιστος, *as great as possible;* μέγιστον, *chiefly;* μέγιστα, *most, very.*

Μέδ-ομαι, f. -ήσομαι (with gen.), *to be mindful of.*

Μέδων, (μέδοντ)ος (ὁ) (μέδομαι), *a guardian.*

Μεθίστημι, f. μεταστήσω (μετά, ἵστημι), *to cause to go* or *withdraw;* aor. μετέστην, *I went apart, withdrew.*

Μειδ-άω (-ᾱ), f. -ήσω, *to smile.*

Μειράκι-ον, -ου (τό) (dimin. of μεῖραξ), *a boy, youth;* εὐθὺς μὲν μειράκιον ὤν, *from his very boyhood.*

Μείων, μεῖον (comp. of μικρός), *less.*

Μελανί-α, -ας (ἡ) (μέλας), *blackness.*

Μέλ-ας, -αινα -αν, *black, dark, gloomy.*

Μέλ-ει, f. -ήσει (μέλω) (with dat.), *it is a care;* τί σοι μέλει, *what is your errand* or *business?*

Μελετηρ-ός, -ά, -όν (μελετάω), *diligently-practising, pains-taking.*

Μέλημα, (μελήματ)ος (τό) (μέλω), *an object of care, favourite, darling.*

Μελίν-η, -ης (ἡ), *panic;* αἱ μελίναι, *fields of panic.*

Μέλισσ-α, -ης (ἡ) (Att. μέλιττα) (μέλι), *a bee.*

Μέλλ-ω, f. -ήσω, *to be about, be likely, intend;* μέλλω, *I will* (*i. e.,* am about to).

Μεμᾰ-α, part. μεμαώς (pf. as pres.) (μάω), *to desire eagerly.*

Μέμνημαι, f. μεμνήσομαι, aor. ἐμνησάμην (pf. of μνάομαι, used as pres.) (with gen.), *to remember, call to mind, bear in mind, think* or *be mindful of.*

Μέμονα (pf. as pres.), *to purpose.*

Μέμφις, (Μέμφιδ- and Μέμφι-)os Att. Μέμφεως (ἡ), *Memphis*



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Μέμφομαι, f. μέμψομαι, aor. ἐμέμφθην, *to blame, find fault with.*

Μέν, *on the one hand, indeed, for one's part.*

Μένει (μένω) (with dat.), *it remains for.*

Μένος, (μένε)ος (τό), *power, spirit, bravery, impetuous valour.*

Μέντοι (μέν, τοι), *indeed, however, still however, but.*

Μένω, f. μενῶ, pf. μεμένηκα, aor. ἔμεινα, *to stay, remain, continue.*

Μένων, (Μένων)ος (ὁ), *Menon.*

Μεσημβρί-α, -ας (ἡ) (μέσος, ἡμέρα), *the south; πρὸς μεσημβρίαν, southward.*

Μεσσηΐς, (Μεσσηϊδ)ος (ἡ), *Messēis.*

Μέσ-ον, -ου (τό) (μέσος), *the middle, centre; μέσον ἡμέρας, mid-day* or *noon.*

Μέσ-ος, -η, -ον, *middle, centre, intermediate; ἐν μέσῳ τούτων, between these.*

Μεστ-ός, -ή, -όν, *full.*

Μετά (with gen.), *with, in company with;* (with dat.), *among, in;* (with acc.), *after, next after, next to, since.*

Μετα-γιγνώσκω (later -γινώσκω), f. -γνώσομαι, aor. μετέγνων (μετά, γιγνώσκω), *to change one's mind.*

Μετα-δαίνῡμαι f. -δαίσομαι (μετά, δαίνῡμαι) (with dat.), *to share a feast* or *sup with.*

Μετα-μέλει, f. -μελήσει, aor. μετεμέλησε (μετά, μέλει) (with dat. and gen.), *it repents.*

Μεταξύ (μετά) (with gen.), *between.*

Μετανδ-άω (-ῶ), f. -ήσω (μετά, ἀνδάω) (with dat.), *to speak among, address.*

Μέτ-ειμι, f. -έσομαι, inf. -εἶναι (μετά, εἰμί) (with dat.), *to be among.*

Μετέω (Ion. for μετῶ), pres. subj. of μέτειμι.

Μετήορ-ος, -ον (poet. for μετέωρος) (μετά, ἀωρέω), *on high, in the air, suspended in the air.*

Μετόπισ-θε and -θεν (μετά, ὄπισθε), *from behind, behind.*

Μετοχλ-ίζω, f. -ίσω Æol. aor. opt. -ίσσειε (μετά, ὀχλίζω), *to push back* (the bolts of a door).

Μετρίως (μέτριος), *moderately, temperately.*

Μεν (Ep. and Ion. for μου), *of me, my.*

Μέχρι and μέχρις, *as far as, up to, until.*

Μή, *not, that not, lest.*

Μηδέ (μή, δέ), *nor, and not.*

Μηδείς, μηδεμία, μηδέν (μή, δέ, εἷς), *not even one, no.*

Μηδέν, (μηδεν)ός (τό) (μηδείς), *nothing; μηδέν, in no respect.*

Μηδί-α, -ας (ἡ), *Media.*

Μήδομαι, f. μήσομαι (μῆδος), *to intend, devise, meditate.*

Μῆδος, (μήδε)ος (τό), (pl.) μήδε-α, -ων (τά), *counsels, cares.*

Μηκέτι (μή, ἔτι), *no longer.*

Μῆκος, (μήκε)ος (τό), *length.*

Μήν, *indeed, truly, moreover; ἢ μήν, in very truth, assuredly.*

Μήν, (μην)ός (ὁ), *a month; κατὰ μῆνα, monthly.*

Μηνύ-ω, f. -σω, *to inform.*

Μήπως (μή, πως), *lest in any way, lest perchance.*

Μήστωρ, (μήστωρ)ος (ὁ) (μήδομαι), *an adviser, counsellor.*

Μήτε (μή, τε), *and not, both not; μήτε —μήτε, neither—nor.*

Μήτηρ, (μητέρ)ος contr. μητρός (ἡ) (Dor. μάτηρ), *a mother.*

Μήτις, μήτι (μή, τις), *lest any one, lest any thing.*

Μηχαν-άομαι, f. -ήσομαι, pf. μεμηχάνημαι (μηχανή), *to contrive.*

Μῆχος (τό), *a remedy.*

Μιγνῡμι, f. μίξω, aor. pass. ἐμίγην, *to mingle.*

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Μιθρ-δάτ-ης, -ου (ὁ) (and Μιθραδάτης), *Mithridātes.*

Μικρ-ός, -ά, -όν (comp. μείων, super. μεῖστος), *little, small*; μεῖον ἔχων ἀπαλλάττεσθαι, *to be inferior, come off with disadvantage*; μικρόν (sc. διάστημα), *a little way* or *distance.*

Μιλήσι-ος, -α, -ον (Μίλητος), *of Milētus, Milesian.*

Μιλτοκύθ-ης, -ου (ὁ), *Miltocythes.*

Μίμνω, impf. ἔμιμνον (μένω), *to stay, remain.*

Μιν (Hom. for αὐτόν, αὐτήν, αὐτό), *him, her, it.*

Μισθοδοσί-α, -ας (ἡ) (μισθός, δίδωμι), *the giving of pay.*

Μισθ-ός, -οῦ (ὁ), *reward, pay.*

Μιστύλλω, impf. ἐμίστυλλον, *to cut up* (as meat).

Μνάομαι (Ep. for μμνήσκομαι), f. μνήσομαι and μνησθήσομαι, aor. ἐμνήσθην (with gen.), *to be mindful of.*

Μνησικακ-έω (-ῶ), f. -ήσω (μνάομαι, κακός) (with dat.), *to remember an injury* or *harbour a grudge against.*

Μόγις (μόγος), *hardly, scarcely.*

Μοῖρ-α, -ας (ἡ) (μείρομαι), *one's portion* or *lot in life, fate, doom, destiny*; ἡ Μοῖρα, *the goddess of fate, Fate, Destiny.*

Μολ-εῖν, part. -ών (aor. of βλώσκω), *to go, come, return.*

Μόν-ος, -η, -ον, *alone, only*; μόνον, *only, merely*; (Ion. μοῦνος).

Μοῦσ-α, -ης (ἡ), *a Muse.*

Μυελ-ός, -οῦ (ὁ), *marrow.*

Μυθ-έομαι, f. -ήσομαι (μῦθος), *to speak, tell*; *mention.*

Μῦθ-ος, -ου (ὁ), *a word, speech, mandate, command, voice*; αὖτε μῦθον εἰπεῖν, *to answer.*

Μυριάς, (μυριάδ)ος (ἡ) (μύριοι), *a myriad* (i. e., ten thousand).

Μύρι-οι, -αι, -α, *ten thousand.*

Μυρί-ος, -α, -ον, *numberless, countless.*

Μυρμιδόν-ες, -ων, dat. -εσσι (οἱ), *the Myrmidons.*

Μύρομαι (μύρω), *to melt into tears, weep, mourn, lament.*

Μύρ-ον, -ου (τό), *perfume, odour.*

Μῦσ-ός, -οῦ (ὁ), *a Mysian.*

Μῦχ-ός, -οῦ (ὁ), (pl.) -ά, -ῶν (τά) (μύω), *the innermost place* or *part* (of a house), *recess, women's apartment.*

Μύω, f. μύσω, aor. ἔμῦσα, *to close* (of the lips or eyes).

## N.

Ναίω, f. νάσομαι, pf. pass. νένασμαι, *to dwell, live, reside.*

Νᾶμα, (νάματ)ος (τό) (νάω), *a stream, fount, liquor.*

Ναῦς, (νε)ώς (ἡ) (Ion. νηῦς, νηός), *a ship.*

Ναυσίπορ-ος, -ον (ναῦς, πόρος), *traversed by ships, navigable.*

Νεάζω (νέος), *to be young, act* or *think like a youth.*

Νεᾱνίσκ-ος, -ου (ὁ) (νεάν), *a youth, young man.*

Νεῖλ-ος, -ου (ὁ), *the Nile.*

Νεκρ-ός, -οῦ (ὁ) (νέκυς), *a dead body, corse.*

Νέκυς, (νέκῡ)ος (ὁ), *a dead body, corse.*

Νέμω, f. νεμῶ, pf. νενέμηκα, aor. ἔνειμα, *to distribute, divide, drive to pasture, feed*; (mid.), *to pasture.*

Νέομαι (contr. νεῦμαι), *to go, return.*

Νέ-ος, -ου (ὁ), *a child.*

Νέ-ος, -α (Ion. -η), -ον, *young, youthful, new, fresh*; νέον ἄλγος, *a renewal of sorrow*; νέον, *newly, just.*

Νεοσσ-ός (Att. νεοττός), -οῦ (ὁ) (νέος), *a young bird, young one* (of any animal).

Νέρθε and νέρθεν (=ἔνερθε), *underneath, beneath.*

Νεῦρ-ον, -ου (τό), *the string* (of a lyre).

Νεύ-ω, f. -σω, *to nod.*

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Νεφέλ-η, -ης (ἡ), *a cloud.*
Νή, *yes*; νὴ Δία, *yes, by Jove!*
Νημερτ-ής, -ές (νη-, ἁμαρτάνω), *unfailing, unerring, true*; νημερτέα, *truly.*
Νηπιαχεύω (νήπιος), *to play* or *sport like a child*; παύσασθαι νηπιαχεύων, *to leave childish sports.*
Νηπίαχ-ος, -ον (νήπιος), *infant, young.*
Νήπι-ος, -α (Ion. -η), -ον and -ος, -ον (νη-, ἔπος), *infant, young, foolish, ignorant.*
Νῆσ-ος, -ου (ἡ), *an island.*
Νῆσσ-α, -ης (ἡ) (Att. νῆττα), *a duck.*
Νίκαρχ-ος, -ου (ὁ), *Nicarchus.*
Νῑκ-άω (-ῶ), f. -ήσω (νίκη), *to conquer, overcome, be victorious over, surpass, outstrip, outdo.*
Νίκ-η, -ης (ἡ), *victory.*
Νιόβ-η, -ης (ἡ), *Niobe.*
Νο-έω (-ῶ), f. -ήσω, aor. ἐνόησα (νόος), *to see, perceive, know, recognize, be aware of, design.*
Νόθ-ος, -η, -ον, *natural, illegitimate, bastard.*
Νομ-ίζω, f. -ίσω Att. -ῐῶ, pf. νενόμικα (νόμος), *to consider, think, esteem, regard.*
Νό-ος, -ου (ὁ) (Att. νοῦς, νοῦ), *mind, intention, turn of mind, disposition, judgment, discretion.*
Νοστ-έω (-ῶ), f. -ήσω (νόστος), *to go* or *come home, return.*
Νόσφι and νόσφιν (with gen.), *apart* or *away from, aloof from.*
Νυ (Hom. for νῦν), *now, then, thereupon.*
Νύμφ-η, -ης (ἡ), *a nymph.*
Νῦν, *now*; ταυῦν, *at present.*
Νύξ, (νυκτ)ός (ἡ), *night*; τῆς νυκτός, *during the night*; ἤδη τῆς νυκτός, *this very night*; νύκτας, *by night*; ἀμφὶ μέσας νύκτας, *about midnight.*
Νῶϊ (nom. and acc. dual of ἐγώ), *we two, us two.*

## Ξ.

Ξενικ-όν, -οῦ (τό), *a foreign force* or *army.*
Ξενικ-ός, -ή, -όν (ξένος), *foreign.*
Ξέν-ος, -η, -ον, *foreign*; οἱ ξένοι, *foreign troops* or *mercenaries.*
Ξέν-ος, -ου (ὁ), *one connected with another by the ties of hospitality, a guest, host.*
Ξενοφῶν, (Ξενοφῶντ)ος (ὁ), *Xenophon.*
Ξηρ-αίνω, f. -ᾰνῶ, aor. ἐξήρᾱνα (ξηρός), *to dry* (as a date).
Ξίφος, (ξίφε)ος (τό), *a sword.*
Ξυγγίγνομαι Att. for συγγίγνομαι.
Ξυλίζομαι (ξύλον), *to gather* or *procure wood.*
Ξύλιν-ος, -η, -ον (ξύλον), *wooden.*
Ξυλλαμβάνω Attic for συλλαμβάνω.
Ξυλλέγω Att. for συλλέγω.
Ξύλ-ον, -ου (τό), *wood, fire-wood, timber, wood-work, a handle, shaft.*
Ξυμβουλεύω Att. for συμβουλεύω.
Ξύμμαχ-ος, -ου (ὁ) (Att. for σύμμαχος) (ξύν, μάχη), *one who fights along with another, an assistant in fighting, an ally.*
Ξύν Att. for σύν.
Ξυνακολουθέω Att. for συνακολουθέω.
Ξυνέρχομαι Att. for συνέρχομαι.
Ξυστρατοπεδεύομαι Att. for συστρατοπεδεύομαι.

## Ο.

Ὁ, ἡ, τό, *the, this, that, his, her, its*; ὁ μέν—ὁ δέ, *one—the other*; οἱ μέν—οἱ δέ, *some—others, the latter—the former.*
Ὅ, ἥ, τό (Hom. for ὅς, ἥ, ὅ), *who, which, that.*
Ὅ (Hom. for ὅτι), *that, because.*
Ὀβελ-ός, -οῦ (ὁ), *a spit*; πεῖραι ὀβελοῖσι, *to spit.*
Ὀβριμοεργ-ός, -όν (ὄβριμος, *ἔργω)

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*doing deeds of violence* or *wrong, a violent* or *wrong doer.*

Ογε, ἦγε, τόγε (ὁ, ἡ, τό and γε), *he she, it, this at least, this indeed, this.*

*Ὀδε, ἥδε, τόδε (ὁ, ἡ, τό and δε), *the following, such as this, this very, this.*

Ὁδεύ-ω, f. -σω (ὁδός), *to go, travel, journey, migrate.*

Ὁδ-ός, -οῦ (ἡ), *a way, path, road, route, march, distance; ὁδὸν ἐλθεῖν, to come by a way.*

Ὀδύρομαι (with gen.), *to mourn for, lament, mourn, grieve.*

*Ὀζ-ος, -ου (ὁ), *a scion, offshoot.*

*Ὀθ' (bef. asp. vowel) for ὅτε, *when.*

*Ὀθεν and ὁθενπερ, *whence.*

*Ὀθῖ (poet. for οὗ), *where.*

Οἶδα (pf. as pres.), plqpf. ᾔδειν, imperat. ἴσθι, opt. εἰδείην, subj. εἰδῶ, inf. εἰδέναι, part. εἰδώς (*εἴδω), *to know, be acquainted with.*

Οἰκάδε(=οἰκόνδε)(οἶκον, -δε), *home.*

Οἰκεῖ-ος, -α, -ον (οἶκος), *intimate, friendly.*

Οἰκέτ-ης, -ου (ὁ) (οἰκέω), *a domestic, house-servant.*

Οἰκ-έω (-ῶ), f. -ήσω (οἶκος), *to inhabit, live, dwell.*

Οἰκί-α, -ας (ἡ) (οἶκος), *a house.*

Οἰκοδομ-έω (-ῶ), f. -ήσω, pf. pass. ᾠκοδόμημαι (οἰκοδόμος), *to build a house, build.*

Οἴκοι (= οἴκῳ), *at home.*

Οἰκόνδε (οἶκον, -δε), *to* or *for home, home.*

Οἰκονόμ-ος, -ου (ὁ) (οἶκος, νέμω), *the manager of a household, manager* (in general).

Οἶκ-ος, -ου (ὁ), *a house, abode, mansion, tent; εἰς οἶκον, home.*

Οἰκτείρω, aor. ᾠκτειρα (οἶκτος), *to pity.*

Οἶμαι, contr. from οἴομαι (which see).

Οἶμ-η, -ης (ἡ), *a song, voice.*

Οἰμωγ-ή, -ῆς (ἡ), *wailing, lamentation, lament.*

Οἰμώζω, f. οἰμώξομαι, aor. ᾤμωξα (οἴμοι), *to wail, lament.*

Οἶν-ος, -ου (ὁ), *wine.*

Οἴομαι (contr. οἶμαι), impf. ᾠόμην, f. οἰήσομαι, aor. ᾠήθην, *to suppose, think, imagine.*

Οἰοπόλ-ος, -ον (οἶος, πέλομαι), *lonely.*

Οἷ-ος, -α, -ον, *such as, as, what sort* or *kind of, how great, able; οἷόν τέ ἐστι* and *οἷά τέ ἐστι, it is possible; οἷον εἰκός, as is likely* or *natural; οἷόνπερ* (οἷος, περ), *even as.*

Οἶ-ος, -η, -ον, *alone, unattended, only.*

*Οἶς, (ὄἶ)ος (ὁ, ἡ), *a sheep, ram, ewe;* (gen. pl. οἰῶν).

Ὀϊστ-(Att. οἰστ-)ός, -οῦ (ὁ) (οἴω), *an arrow.*

Οἴχ-ομαι, f. -ήσομαι, pf. ᾠχημαι, *to go, depart; ᾤχετο ἀπελαύνων, he rode off immediately; ᾤχετο πλέων, he sailed quickly away.*

Ὀκν-έω-(-ῶ), f. -ήσω, *to fear, dread.*

Ὀκτώ (indecl.), *eight.*

*Ὄλβι-ος, -α, -ον (ὄλβος), *happy, blessed.*

*Ὄλβ-ος, -ου (ὁ), *happiness.*

Ὀλίγ-ος, -η, -ον, *little, small; ὀλίγοι, few.*

*Ὄλλῦμαι, f. ὀλοῦμαι, pf. ὄλωλα, aor. ὠλόμην (mid. of ὀλλῦμι), *to perish; ὄλωλα, I am undone.*

*Ὀλλῦμι and ὀλλύω, f. ὀλέσω and ὀλῶ, pf. ὀλώλεκα, aor. ὤλεσα Hom. ὄλεσσα, *to destroy, slay; ὤλεσε θῦμόν, he lost his life.*

Ὀλολ-ύζω, f. -ύξω, aor. ὠλόλυξα (λύζω), *to scream out* or *aloud.*

Ὀλο-ός, -ή, -όν (ὀλῶ, ὄλλῦμι), *destructive, wasting, sad.*

*Ὅλ-ος, -η, -ον, *the whole, entire, all.*

*Ὄλυμπ-ος, -ου (ὁ) (Ion. Οὔλυμπος), *Mount Olympus; Οὐλυμπόνδε, to Olympus.*

Ὁμᾶλ-ός, -ή, -όν (ὁμός), *even, equal; ὁμαλῶς, in even order, at an equal pace.*

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Ὁμίλ or ν (ὁ) (ὁμός, ὁμοῦ, ἴλη), *any assembled crowd, a throng.*

Ὄμμ- (ὄμμᾰτ)ος (τό) (ὄψομαι), *an eye.*

Ὀμνῦμι and ὀμνύω, f. ὀμοῦμαι, pf. ὀμώμοκα, aor. ὤμοσα, *to swear, take an oath.*

Ὁμοι-ος, -α, -ον (ὁμός), *like.*

Ὁμολογ-έω (-ω̄), f. -ήσω, plqpf. pass. ὡμολογήμην (ὁμός, ὁμοῦ, λέγω), *to confess, acknowledge; ὁμολογουμένως, confessedly.*

Ὁμοτράπεζ-ος, -ον (ὁ), (ὁμός, τράπεζα), *a table-companion.*

Ὁμοῦ (ὁμός), *together.*

Ὅμως (ὁμός), *nevertheless, notwithstanding.*

Ὄνειαρ, (ὀνείᾰτ)ος (τό) (ὀνίνημι), *profit, benefit, advantage, hope;* (pl.) ὀνείᾰτα (τά), *food, victuals, viands.*

Ὀνείδει-ος, -ον (ὄνειδος), *reproachful; ὀνειδείοισιν* (sc. ἐπέεσσι or μύθοις), *with reproaches.*

Ὄνομα, (ὀνόμᾰτ)ος (τό), *a name.*

Ὀνομ-άζω, f. -άσω, aor. ὠνόμᾰσα (ὄνομα), *to call* or *address by name.*

Ὀνομαίνω, Ion. fut. οὐνομᾰνέω, Ep. aor. ὀνόμηνα (ὄνομα), *to name, call by name.*

Ὄν-ος, -ου (ὁ, ἡ), *an ass.*

Ὄξος, (ὄξε)ος (τό) (ὀξύς), *sour wine, vinegar.*

Ὀξ-ύς, -εῖα, -ύ, *sharp, keen, poignant.*

Ὅπη, *in what way.*

Ὄπισ-θε and -θεν (ὄπις, -θε), *from behind, behind, in the rear.*

Ὀπισθοφυλακ-έω (-ω̄) (ὄπισθε, φύλαξ), *to guard the rear, form the rear-guard.*

Ὀπίσω Ep. ὀπίσσω, *hereafter.*

Ὅπλ-α, -ων (τά), *arms, heavy-armed men; ὅπλα ἔχων, under arms.*

Ὁπλ-ίζω, f. -ίσω, pf. pass. ὥπλισμαι (ὅπλα), *to arm.*

Ὅπλῐσις, (ὁπλίσε)ως (ἡ) (ὁπλίζω), *warlike equipments, armour.*

Ὁπλίτ-ης, -ου (ὁ) (ὅπλα), *a heavy-armed soldier, man-at-arms.*

Ὁπλομαχί-α, -ας (ἡ) (ὅπλα, μάχομαι), *a fighting with heavy arms.*

Ὅποι, *whither, whithersoever.*

Ὁποῖ-ος, -α, -ον, *what sort of, what.*

Ὁπόσ-ος, -η, -ον, *as great as, as much as; ὁπόσοι, as many as, how many.*

Ὁπόταν (ὁπότε ἄν), *whenever.*

Ὁπότε, *whenever.*

Ὅπου, *where; ὅπου ἄν, wherever.*

Ὀπτ-άω (-ω̄), f. -ήσω, aor. ὤπτησα, *to roast.*

Ὀπτ-ός, -ή, -όν (ὀπτάω), *baked, burned.*

Ὅπως, *how, that, in order that, as, like* (in comparison); *οὐκ ἔστιν ὅπως οὐκ, it cannot but be.*

Ὀρ-άω (-ω̄), f. ὄψομαι, pf. ἑώρᾱκα, aor. εἶδον, impf. ἑώρων, *to see, look at, view, behold, espy, eye, gaze at*

Ὀργ-ή, -ῆς, (ἡ), *anger.*

Ὀργυι-ά, -ᾶς (ἡ) (ὀρέγω), *a fathom.*

Ὀρέγω, f. ὀρέξω, aor. pass. ὠρέχθην, *to stretch, stretch out;* (mid.), *to stretch one's self out, stretch out one's arms towards* (with gen.), *to move towards* or *apply to.*

Ὀρεστιάς, (ὀρεστιάδ)ος (ἡ) (ὄρος), *of the mountains, mountain.*

Ὀρθ-ός, -ή, -όν (ὀρνῦμι), *straight, correct, right, rightful, upright; ὀρθῶς, rightfully, with cause.*

Ὄρθρ-ος, -ου (ὁ) (ὀρνῦμι), *the dawn, ἅμα ὄρθρῳ, at daybreak.*

Ὀρίνω, aor. pass. ὠρίνθην, *to move, stir up.*

Ὅρκ-ος, -ου (ὁ), *an oath.*

Ὁρμ-άω (-ω̄), f. -ήσω (ὁρμή), *to rush on, start.*

Ὁρμ-ή, -ῆς, (ἡ) (ὀρνῦμι), *a start.*

Ὄρνῦμαι, f. ὄρσομαι and ὀροῦμαι, pf. ὄρωρα, aor. ὠρόμην, (syncop. 3 s.) ὦρτο (mid. of ὀρνῦμι), *to move one's self, have motion, be aroused, stir, arise.*

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Ὄρνυμι, f. ὄρσω, aor. ὦρσα, *to stir up, move, excite.*

Ὀρόντ-ας, -ου and -α, and -ης, -ου (ὁ), *Orontes.*

Ορος (Ion. οὔρ-ος), (ὄρε)ος (τό), *a mountain.*

Ὀρυκτ-ός, -ή, -όν (ὀρύσσω), *dug.*

Ὀρφανικ-ός, -ή, -όν (ὀρφανός), *orphaned, fatherless.*

Ὀρχομένι-ος, -α, -ον (Ὀρχομενός), *of Orchomenus, Orchomenian;* ὁ Ὀρχομένιος, *an Orchomenian.*

Ὅς, ἥ, ὅ, *who, which, that, what* (that which), *he, she, it;* ἐν ᾧ (sc. χρόνῳ), *while;* ἐξ οὗ (sc. χρόνου), *since;* ὃς ἄν, *whoever, whosoever.*

Ὅς, ἥ, ὅν, *his own, his, her own, her, its own, its.*

Ὅσι-ος, -α, -ον, *holy, pious.*

Ὅσ-ος, -η, -ον (Ep. ὅσσος), *as great as, how great, as much as, how much, as long as, how long, whosoever;* (pl.) *as many as, how many, as;* ὅσον, *as, how much;* τόσον—ὅσον, *as far—as.*

Οσοσπερ, ὅσηπερ, ὅσονπερ (ὅσος, περ), *as much, as;* (pl.). *as many as.*

Ὅσπερ, ἥπερ, ὅπερ (ὅς, περ), *the very man who,* or *thing which.*

Ὄσσε (τώ), *the two eyes.*

Ὅστε, ἥτε, ὅτε (ὅς, τε), *who, which, that.*

Ὅστις, ἥτις, ὅ,τι (ὅς, τὶς), *whoever, who, whichever, which, whatever, what;* (Att.), gen. ὅτου, dat. ὅτῳ; ἔστιν ὅστις, *some person.*

Ὅταν (ὅτε ἄν), *whenever, when.*

Ὅτε, *when, whenever.*

Ὅτι (Ep. ὅττι), *that,* (") *how that, in that, because, inasmuch as.*

Ὀτρηρ-ός, -ά (Ep. -ή), -όν (ὀτρύνω), *quick, active, busy, zealous, sedulous.*

Οὐ, (bef. vowel) οὐκ, (bef. asp. vowel) οὐχ, οὐχί, *not;* οὐ μέν, *nor yet.*

Οὐ (=αὑτοῦ, αὑτῆς, and αὑτοῦ, αὐτῆς), *of himself, herself, of him, her.*

Οὗ, *where.*

Οὖας, (οὔατ)ος (τό) (poet. for οὖς), *the ear.*

Οὐδαμόθεν (οὐδαμός, -θεν), *from no place, quarter,* or *side.*

Οὐδαμοῦ (οὐδαμός), *nowhere.*

Οὐδας, (οὖδε)ος (τό), *the ground, floor, pavement.*

Οὐδέ (οὐ, δέ), *but not, and not, not even, neither, nor, nor even;* οὐδὲ—οὐδέ, *neither—nor.*

Οὐδείς, οὐδεμίᾶ, οὐδέν (οὐ, δέ, εἷς), *not even one, no one;* οὐδέν (τό), *nothing.*

Οὐδέποτε (οὐ, δέ, ποτε), *not even ever, never.*

Οὐδ-ός, -οῦ (ὁ) (Ep. for ὁδός), *a threshold, verge.*

Οὐκέτι (οὐκ, ἔτι), *no more, no farther, no longer.*

Οὐκοῦν (οὐκ, οὖν), *not then?*

Οὐλ-ος, -η, -ον (Ep. for ὅλος), *thick-woollen, with long, woollen nap.*

Οὖν, *then, thereupon, therefore, accordingly.*

Οὕνεκα (οὗ ἕνεκα), *because.*

Οὔποτε (οὐ, ποτε), *never.*

Οὔπω (οὐ, πω), *not yet.*

Οὐρανίων, (οὐρανίων)ος (ὁ) (οὐρανός), *heavenly, celestial;* οἱ Οὐρανίωνες, *the gods.*

Οὐραν-ός, -οῦ (ὁ) (Æol. ὠρανός), *heaven;* οὐρανόθεν, *from heaven.*

Οὖς, (ὠτ)ός (τό), *the ear.*

Οὔτε (οὐ, τέ), *and not;* οὔτε—οὔτε, *neither—nor.*

Οὔτις, οὔτι (οὐ, τὶς), *no one, nothing;* οὔτι, *not at all.*

Οὔτοι (οὐ, τοι), *by no means.*

Οὗτος, αὕτη, τοῦτο, *this, the latter, that, he;* ταύτῃ (sc. ὁδῷ), *in this direction, by this route.*

Οὕτω and (bef. vowel) οὕτως (οὗτος), *thus, in this way.*

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Ὀφείλ-ω, f. -ήσω, aor. ὤφελον, *to owe, one ought; ὡς ὄφελεν! would that he!*

Ὀφέλλω, impf. ὤφελλον (Hom. for ὀφείλω), *to owe, one ought; ὡς ὤφελλε! would that he!*

Ὄφελος (τό) (ὀφέλλω), *advantage, help, benefit, use.*

Ὀφθαλμ-ός, -οῦ (ὁ) (ὄψομαι), *the eye; ἐς ὀφθαλμούς, into the presence.*

Ὄφις, (ὄφε)ως Ion. (ὄφι)ος (ὁ), *a serpent, snake.*

Ὄφρα (conj.), *that, in order that, so as;* (adv.), *until, while; ὄφρα ἄν, as long as.*

Ὀφρυό-εις, -εσσα, -εν (ὀφρύς), *lofty, on the brow* or *edge of a steep rock, beetling.*

Ὀχετ-ός, -οῦ (ὁ) (ὄχος, ἔχω), *a watercourse.*

Ὀχεύς, (ὀχέ)ως Ion. (ὀχῆ)ος (ὁ) (ὀχέω, ἔχω), *a bolt.*

Ὄχλ-ος, -ου (ὁ), *a multitude, crowd, mob.*

Ὄψ, (ὀπ)ός (ἡ), *the voice.*

Ὀψέ, *late.*

Ὄψις, (ὄψε)ως Ion. (ὄψι)ος (ἡ) (ὄψομαι), *sight, appearance, countenance, mien.*

## Π.

Παιᾶν-ίζω, f. -ίσω (παιάν), *to chant* or *sing the pæan, strike up the hymn of battle.*

Παιδεύ-ω, f. -σω (παῖς), *to bring up, instruct.*

Παιδικ-ά, -ῶν (τά) (παιδικός), *a darling, favourite.*

Παιδοφόν-ος, -ον (παῖς, φονεύω), *killing children.*

Παιήων, (παιήον)ος (ὁ) (Ep. and Ion. for παιάν), *a pæan, song of victory.*

Παῖς (Ep. πάϊς), (παιδ)ός (ὁ, ἡ), *a child, son, boy, daughter, youth, scholar.*

Παί-ω, f. -ήσω and -σω, pf. πέπαικα, *to strike.*

Πάλαι, *long ago, for a long time.*

Πάλιν, *back, in turn, again.*

Παλλακίς, (παλλακίδ)ος (ἡ) (πάλλαξ), *a concubine.*

Πάλλω, aor. ἔπηλα, *to wield, brandish, sway, dandle* (a child); (mid.), *to spring, leap, palpitate; παλλομένῃ κραδίην, with a palpitating heart.*

Παλτ-όν, -οῦ (τό) (πάλλω), *a javelin.*

Πάμ-πολυς, -πόλλη, -πολυ (πᾶς, πολύς), *very large.*

Παμφανό-ων, -ωσα (παμφαίνω), *all-resplendent, all-beaming, far-beaming.*

Πανάποτμ-ος, -ον (πᾶς, ἄποτμος), *all-hapless, most wretched.*

Παναφῆλιξ, (παναφήλικ)ος (ὁ, ἡ) (πᾶς, ἀπό, ἡλιξ), *all away from* (or deserted by all) *one's companions in years* or *the friends of one's youth.*

Παναώρι-ος, -ον (πᾶς, ἄωρος), *all-untimely, doomed to an all-untimely death, destined prematurely to perish.*

Πανοῦργ-ος, -ον (πᾶς, ἔργον), *master of every act of villainy, knavish, crafty, treacherous.*

Πάντα (πᾶς), *altogether, utterly.*

Παντά-πᾶσι and (bef. vowel) -πᾶσιν (πᾶς), *at all, altogether.*

Πανταχῆ or πανταχοῦ (πᾶς), *everywhere.*

Παντελῶς (παντελής), *completely, entirely, absolutely.*

Πάντῃ (πᾶς), *everywhere, on all sides.*

Παντοῖ-ος, -α, -ον (πᾶς), *of every kind.*

Πάνυ (πᾶς), *altogether, very.*

Πάομαι, f. πάσομαι, pf. πέπᾱμαι, aor. ἐπᾱσάμην (=κτάομαι), *to acquire, possess.*

Παπτ-αίνω, f. -ἄνῶ, aor. ἐπάπτηνα, *to look forth, about, around, eagerly* or *anxiously.*

Πάρ poet. for παρά.

Παρά (with gen.), *from, by;* (with dat.), *by, with, near;* (with acc.)

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*by the side of, alongside of, near, by, to, during.*

Παραγγ-έλλω, f. -ελῶ, aor. παρήγγειλα (παρά, ἀγγέλλω), *to give the watch-word* (σύνθημα) *of battle, order, command, direct; τὰ παρηγγελμένα, orders, instructions.*

Παρα-γίγνομαι (later -γῖνομαι), f. -γενήσομαι, aorist παρεγενόμην (παρά, γίγνομαι), *to be present.*

Παράδεισ-ος, -ου (ὁ), *a park, pleasure-grounds.*

Παρα-δίδωμι, f. -δώσω, 2 aor. παρέδων (παρά, δίδωμι), *to give* or *deliver up, hand over, surrender.*

Παρα-θαρσύνω new Att. -θαῤῥύνω (παρά, θαρσύνω), *to encourage.*

Παραιν-έω (-ῶ), f. -έσω, Ep. -ήσω (παρά, αἰνέω), *to give a recommendation, recommend.*

Παρακαλ-έω (-ῶ), f. -έσω, aor. pass. παρεκλήθην (παρά, καλέω), *to call to, invite.*

Παράκειμαι, impf. παρεκείμην (παρά, κεῖμαι), *to lie, be situated* or *stand beside, near* or *before.*

Παρακελεύομαι (παρά, κελεύω) (with dat.), *to advise, exhort.*

Παρακοίτ-ης, -ου (ὁ) (παρά, κοίτη), *a husband, spouse.*

Παραλυπ-έω (-ῶ) (παρά, λυπέω), *to annoy, molest; οἱ παραλυποῦντες, the refractory.*

Παρ-αμείβομαι, f. -αμείψομαι (παρά, ἀμείβομαι), *to pass by.*

Παραμελ-έω (-ῶ), f. -ήσω, pf. παρημέληκα (παρά, ἀμελέω) (with gen.), *to disregard.*

Παρα-μένω, f. -μενῶ (παρά, μένω) (with dat.), *to stay* or *remain with* or *by the side of.*

Παραμηρίδι-α, -ων (τά) (παρά, μηρός), *armour for the thighs, cuisses.*

Παρασάγγ-ης, -υν (ὁ), *a parasang.*

Παρασκευ-άζω, f. -άσω (παρά, σκευάζω), *to get ready, prepare, provide;* (pf. part. pass.) *παρεσκευασμένος, prepared.*

Παρα-τάσσω (Att. -τάττω), f. -τάξω, pf. τέτᾰχα (παρά, τάσσω), *to draw up in battle array.*

Παρα-τείνω, f. -τενῶ, pf. -τέτᾰκα, plqpf. pass. παρετετάμην (παρά, τείνω), *to extend.*

Παρει-ά, -ᾶς (ἡ) (παρά), *the cheek.*

Πάρ-ειμι, f. -έσομαι, inf. -εἶναι (παρά, εἰμί), *to be by* or *present, be with, arrive; παρεών* Ep. for *παρών* (pres. part.).

Παρ-ελαύνω, f. -ελάσω Att. -ελῶ, aor. -ήλασα (παρά, ἐλαύνω), *to ride by.*

Παρ-έρχομαι, f. -ελεύσομαι, aor. -ῆλθον (παρά, ἔρχομαι), *to pass along, pass, march through.*

Παρ-έχω, f. -έξω, pf. -έσχηκα, aor. -έσχον (παρά, ἔχω), *to offer, afford, allow, give up, furnish, make, render, cause, produce; ταπεινὸν παρέχειν, to humble.*

Πάρ-ημαι, inf. -ῆσθαι, part. -ήμενος (παρά, ἧμαι) (with dat.), *to sit by the side of.*

Παρθέν-ος, -ου (ἡ), *a maiden, girl.*

Παρ-ίστᾰμαι, pf. -έστηκα, plqpf. -ειστήκειν, 2 aor. -έστην (παρά, ἵστημι) (with dat.), *to stand by* or *near.*

Πάροδ-ος, -ου (ἡ) (παρά, ὁδός), *a passage.*

Παροίχ-ομαι, f. -ήσομαι, pf. παρῴχηκα (παρά, οἴχομαι), *to pass.*

Πάρος, *before, before this, formerly, previously, once.*

Παρύσατις, (Παρυσάτιδ)ος (ἡ), *Parysatis.*

Πᾶς, πᾶσα, πᾶν, *all, the whole, entire, every; πᾶς τις, every single one; τὰ πάντα, in all respects, completely.*

Πάσσω Att. πάττω, f. πάσω, pf. pass. πέπασμαι, Ep. aor. ἔπασσα, *to sprinkle, embroider.*

Πάσχω, f. πείσομαι, pf. πέπονθα, aor ἔπᾰθον, *to suffer.*

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Παταγύ-ας, -ου (ὁ), *Patagyas.*

Πατέομαι, aor. ἐπασάμην, pf. πέπασμαι, *to taste of, partake of.*

Πατήρ, (πατέρ)ος contr. (πατρ)ός (ὁ), *a father, sire.*

Πάτρ-α, -ας (Ep. and Ion. -η, -ης) (ἡ) (πατήρ), *one's father-land* or *native country.*

Πατρίς, (πατρίδ)ος (ἡ) (πατήρ), *of one's fathers, native; πατρὶς γαῖα, one's father-land* or *native country.*

Πάτροκλ-ος, -ου (ὁ), *Patroclus.*

Πατρῷ-ος, -α, -ον (πατήρ), *of a father, paternal.*

Παύ-ω, f. -σω, pf. πέπαυκα, aor. ἔπαυσα, *to cause to cease, put an end to;* (mid.), *to cease, stop.*

Παφλαγών, (Παφλαγόν)ος (ὁ), *a Paphlagonian.*

Πεδί-ον, -ου (τό) (πέδον), *a plain; πεδίονδε, to the plain.*

Πεζ-ός, -ή, -όν (πέζα, πέδον, πούς), *on foot, walking; οἱ πεζοί, the infantry, foot-soldiers.*

Πειθαρχ-έω (-ῶ), f. -ήσω (πείθομαι, ἀρχή) (with dat.), *to be obedient to authority, obey.*

Πείθομαι, f. πείσομαι, pf. πέποιθα, aor. ἐπῐθόμην (mid. of πείθω) (with dat.), *to obey.*

Πειθόμεν-ος, -η, ον (πείθομαι), *obedient.*

Πείθω, f. πείσω, 1 aor. ἔπεισα, 2 aor. ἔπῐθον, *to persuade.*

Πειν-άω (-ῶ), f. -ήσω (πεῖνα), *to hunger, starve.*

Πεῖρ-α, -ας (ἡ) (Ion. πείρη), *a trial, proof; ἐν πείρᾳ τινὸς γίγνεσθαι, to be acquainted* or *associate with one, be in habits of intimacy with one.*

Πειρ-άω (-ῶ), f. -ᾱσω Ep. and Ion. -ήσω, pf. pass. πεπείρᾱμαι, aor. pass. ἐπειρήθην (πεῖρα), *to attempt, undertake, endeavour, try, make an experiment.*

Πείρω, f. περῶ, aor. ἔπειρα, 2 aor. ἔπᾰρον, pf. pass. πέπαρμαι (πέρας), *to pierce quite through, transpierce; πεῖραν ὀβελοῖσιν, they spitted* (i. e., stuck on spits).

Πειστέ-ος, -α, -ον (πείθομαι), *to be obeyed; πειστέον, one must obey.*

Πέλᾶς, *near, hard by, close.*

Πέλει-α, -ας (ἡ), *a dove, pigeon.*

Πέλομαι, impf. ἐπελόμην, 3 s. ἔπλετο (used as pres.), Ep. impf. 2 s. πελέσκεο, *to be, come of.*

Πελταστ-ής, -οῦ (ὁ) (πελτάζω, πέλτη), *one who bears a target* or *light shield; a peltast* or *targeteer.*

Πελταστικ-όν, -οῦ (τό) (πελταστής), *a targeteer force* (sc. στράτευμα).

Πέλτ-η, -ης (ἡ), *a small, light shield, buckler, target, targe.*

Πέμπω, f. πέμψω, pf. πέπομφα, aor. pass. ἐπέμφθην, *to send, dispatch.*

Πένης, (πένητ)ος (ὁ) (πένομαι), *a poor man.*

Πένθος, (πένθε)ος (τό), *grief, sadness, sorrow.*

Πεντακόσι-οι, -αι, -α (πέντε), *five hundred.*

Πέντε (indecl.), *five.*

Πεντεκαίδεκα (πέντε, καί, δέκα), *fifteen.*

Πεντήκοντα (πέντε), *fifty.*

Πεπυκασμέν-ος, -η, -ον (pf. part. pass. of πυκάζω), *thickly covered, profusely decked.*

Περ (encl.), *though, although; εἰ περ, even though; ἔνθα περ, just where.*

Πέρᾱν Ep. and Ion. πέρην (with gen.), *on the other* or *farther side.*

Πέρθω, f. πέρσω, aor. ἔπρᾰθον, *to sack, destroy.*

Περί (with gen.), *about, concerning, for, on the subject of, in behalf of, superior to, with reference to, respecting, above;* (with acc.), *around, about; οἱ περὶ Ἀριαῖον, Arieus and his followers;* (adv.), *round about; περὶ παντὸς* or *πλείστου*

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*ποιεῖσθαι, to deem it all-important, regard it above everything else; περὶ πλείστου, of the utmost importance.*

Περι-γίγνομαι later -γίνομαι, f. -γενήσομαι, aor. -εγενόμην (περί, γίγνομαι) (with gen.), *to be superior to, surpass.*

Περί-ειμι, f. -ἔσομαι, impf. -ἦν, inf. -εἶναι (περί, εἰμί) (with gen.), *to be superior to, excel.*

Περι-μένω, f. -μενῶ, pf. -μεμένηκα, aor. -έμεινα (περί, μένω), *to remain where one is, wait for.*

Περιναιέτ-ης, -ου (ὁ) (περί, ναιετάω, ναίω), *one of those who dwell round about, a neighbour.*

Πέρινθ-ος, -ου (ἡ), *Perinthus.*

Πέριξ (περί), *around.*

Περίπατ-ος, -ου (ὁ) (περί, πατέω), *a walking about* or *up and down.*

Περι-πίπτω, f. -πεσοῦμαι, pf. -πέπτωκα, aor. -έπεσον (περί, πίπτω) (with dat.), *to fall upon, clasp in one's arms.*

Περι-πτύσσω, f. -πτύξω (περί, πτύσσω), *to surround.*

Περιφραδ-ής, -ές (περί, φράζομαι), *very careful;* (adv.) περιφραδέως.

Πέρσ-ης, -ου (ὁ), *a Persian.*

Περσικ-ός, -ή, -όν (Πέρσης), *Persian.*

Πέσσω Att. πέττω later πέπτω, f. πέψω, pf. pass. πέπεμμαι, *to digest, brood over.*

Πέτάμαι, inf. πέτασθαι (in later prose πετάομαι), *to fly.*

Πέτομαι, impf. ἐπετόμην contr. ἐπτόμην, f. πτήσομαι, aor. act. ἔπτην, aor. pass. ἐπετάσθην, part. πετασθείς, *to fly.*

Πέτρ-α, -ας (Ion. -η, -ης) (ἡ), *a rock.*

Πέφνον and ἔπεφνον (*φένω), *to slay.*

Πῃ (encl.), *anywhere.*

Πῇ, *whither?*

Πήγνῡμαι, f. πᾰ̈γήσομαι, pf. πέπηγα, aor. pass. ἐπάγην (mid. of πήγνῡμι), *to become stiff* or *torpid.*

Πηλείδ-ης, -ου Ep. -εω and -ᾱο (ὁ) (patron. from Πηλεύς), *Pelēus's son, Pelīdes, Achilles.*

Πηλεύς, (Πηλέ)ως Ep. (Πηλῆ)ος (ὁ), *Pelēus.*

Πηλ-ός, -οῦ (ὁ), *mud.*

Πῆμα, (πήματ)ος (τό) (πάσχω), *suffering, misery, woe, curse, calamity.*

Πίγρης, (Πίγρητ)ος (ὁ), *Pigres.*

Πίθ-ος, -ου (ὁ), *a jar, vessel, vase.*

Πίνω, f. πίομαι and πιοῦμαι, pf. πέπωκα, aor. ἔπιον, *to drink, quaff, sip.*

Πιπράσκω, 3 f. pass. πεπρᾶσομαι, pf. πέπρᾱκα, *to sell, give in barter.*

Πίπτω, f. πεσοῦμαι, pf. πέπτωκα, aor. ἔπεσον, *to fall;* ἐν κονίῃσι πεσεῖν, *to fall in the dust, die in battle.*

Πισίδ-ης, -ου (ὁ), *a Pisidian.*

Πιστεύ-ω, f. -σω (πίστις) (with dat.), *to believe, trust, rely on.*

Πιστ-ός, -ή, -όν (πείθομαι), *faithful, trusty;* τὰ πιστά, *the pledges of fidelity.*

Πιστότης, (πιστότητ)ος (ἡ) (πιστός), *fidelity.*

Πίτνᾱμαι, impf. ἐπιτνάμην Ep. πιτνάμην, *to be spread forth, stream* (of the hair).

Πίτνημι, part. πιτνάς (poet. for πετάννῡμι), *to spread* or *stretch out.*

Πί-ων, -ον, *fat, rich.*

Πλάγι-ος, -α, -ον, *slanting;* εἰς πλάγιον, *in a slanting* or *oblique direction.*

Πλαίσι-ον, -ου (τό), *an oblong body* (of soldiers); ἐν πλαισίῳ πλήρει ἀνθρώπων, *in solid column.*

Πλάκ-ος, -ου (ἡ), (Mount) *Plăcus.*

Πλάσσω Att. πλάττω, f. πλάσω, *to form, fabricate.*

Πλεθριαῖ-ος, -α, -ον (πλέθρον), *of the size of a πλέθρον.*

Πλέθρ-ον, -ου (τό), *a plethrum* (containing 101 English feet, and being the sixth part of a stadium).

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Πλεῖστ-ος, -η, -ον (super. of πολύς), *most, very many; ὡς πλεῖστον, as much* or *as far as possible; πλείστου ἄξιος, worth very much, very efficient; πλεῖστα, most* or *very extensively.*

Πλεί-ων or πλέ-ων, -ον (comp. of πολύς), *more.*

Πλεκτ-ός, -ή, -όν (πλέκω), *plaited, twisted.*

Πλέκω, f. πλέξω, pf. pass. πέπλεγ-μαι, *to twist, weave, build* (a nest).

Πλέω, f. πλευσοῦμαι or πλεύσομαι, pf. πέπλευκα, aor. ἔπλευσα, *to sail, go over.*

Πλην-ή, -ῆς (ἡ) (πλήσσω), *a blow; πληγὴν ἐντείνειν, to threaten a blow.*

Πλῆθος, (πλήθε)ος (τό) (πλήθω), *a number, multitude, host.*

Πληθύς, (πληθύ)ος, Ep. dat. πληθυῖ (ἡ) (πλήθω), *a throng, crowd.*

Πλήθ-ων, -ουσα, -ον (πλήθω), *full.*

Πλήν (with gen.), *except;* (adv.), *except, only.*

Πλήρ-ης, -ες (πλέος), *full.*

Πλησί-ος, -α, -ον (πέλας), *near, neighbouring;* comp. πλησιαίτερος, super. πλησιαίτατος, (adv.) πλησίον.

Πλήσσω Att. πλήττω, f. πλήξω, pf. πέπληγα, aor. pass. ἐπλήγην (in compounds ἐπλάγην), *to strike, hit* (with the fist), *smite, wound; πληγεὶς οὐ κατὰ κόσμον, smitten ignominiously* or *disgracefully.*

Πλίνθ-ος, -ου (ἡ), *a tile, brick.*

Πλοῖ-ον, -ου (τό) (πλέω), *a vessel, boat.*

Πλούσι-ος, -α, -ον (πλοῦτος), *rich, wealthy.*

Πλουτ-έω (-ῶ), f. -ήσω (πλοῦτος), *to be rich.*

Πλοῦτ-ος, -ου (ὁ), *riches, wealth.*

Πνέω, f. πνεύσω later πνευσοῦμαι or πνεύσομαι, pf. pass. πέπνυμαι, *to blow, breathe.*

Ποδάρκ-ης, -ες (πούς, ἀρκέω) *swift-footed.*

Ποδήρ-ης, -ες (πούς), *reaching to the feet.*

Πόθεν, *whence.*

Πόθ-ος, -ου (ὁ), *a desire, passion.*

Ποι-έω (-ῶ), f. -ήσω, pf. πεποίηκα, aor. ἐποίησα, *to make, form, cause, turn into, do, conclude, consider, act, give, deem, produce, put, convene* or *summon* (as a council); *πορείαν ποιεῖσθαι, to prosecute a march; εὖ ποιεῖν, to confer a favour on, do good to; κακῶς ποιεῖν, to inflict an injury on, injure; ποιεῖν ἐλεύθερον, to set free; τύμβον ποιῆσαι, to raise a funeral mound* or *tomb.*

Ποικίλ-ος, -η, -ον, *many-coloured, of varied hue* or *colour.*

Ποιμήν, (ποιμέν)ος (ὁ), *a shepherd.*

Ποῖ-ος, -α, -ον, *what?*

Ποιπνύ-ω, f. -σω (with dat.), *to wait upon, minister to.*

Πολεμ-έω (-ῶ), f. -ήσω, aor. ἐπολέμησα (πόλεμος), *to wage* or *make war, carry on* or *engage in war, go to war.*

Πολεμ-ίζω, f. ίσω Dor. -ίξω (πόλεμος), *to wage war, fight.*

Πολεμῐκ-ός, -ή, -όν (πόλεμος), *fit for* or *skilled in war, warlike.*

Πολέμι-ος, -α, -ον (πόλεμος), *of* or *belonging to war* or *the enemy, hostile; ὁ πολέμιος, an enemy; οἱ πολέμιοι, the enemy, foe.*

Πόλεμ-ος, -ου (ὁ), *a battle, war, hostility.*

Πολι-ός, -ά, -όν, *gray, white, hoary.*

Πόλις Ep. πτόλις, (πόλε)ως Ep. (πόλη)ος Ion. (πόλι)ος (ἡ), *a city.*

Πολῖτ-ης, -ου (ὁ) (πόλις), *a citizen; οἱ πολῖται, the people.*

Πολλάκις Ion. πολλάκι (πολλά πολύς), *often, frequently.*

Πολλαπλάσι-ος, -α, -ον (πολύς), *manifold.*

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Πολυάνθρωπ-ος, -ον (πολύς, ἄνθρωπος), *populous.*

Πολυδαίδᾰλ-ος, -ον (πολύς, δαίδᾰλος), *much* or *highly wrought, variously ornamented.*

Πολύδακρυς, (πολυδάκρυ)ος (ὁ, ἡ) (πολύς, δάκρυ), *producing* or *causing many tears, sad.*

Πολυδάκρῡτ-ος, -ον (πολύς, δακρύω), *much wept* or *lamented.*

Πολυδειράς, (πολυδειράδ)ος (ὁ, ἡ) (πολύς, δειρή), *with many ridges* or *chains, many-peaked.*

Πολύδωρ-ος, -ον (πολύς, δῶρον), *richly-dowered.*

Πολύς, πολλή, πολύ, *much, great, large, numerous, long, of great extent; τὸ πολύ* (sc. *μέρος*), *the greater part; ἐπὶ πολύ, for a long distance; πολλ-οί, -αί, -ά, many, numerous; πλείων* and *πλέων, more; πλεῖστος, most; πολύ* and *πολλά, much, far; πολλῷ, long; πλείω, more; πλεῖστα, most; διὰ πολλά, on many accounts, for many reasons; οἱ πολλοί, the majority, most; πολέες* Ep. for *πολλοί, πολλόν* Ion. for *πολύ, πολέας* Ep. for *πολλούς.*

Πον-έω (-ῶ), f. *-ήσω* (πόνος), *to labour, suffer, pain* (transitive).

Πονηρ-ός, -ά, -όν (πονέω), *painful, wicked; ὁ πονηρός, a malefactor.*

Πόν-ος, -ου (ὁ) (πένω, πένομαι), *toil, suffering, ill.*

Πορεί-α, -ας (ἡ) (πορεύω), *a march; πορείαν ποιεῖσθαι, to march.*

Πορεύ-ομαι, f. *-σομαι*, pf. *πεπόρευμαι*, aor. *ἐπορεύθην* (πόρος), *to go, travel, march, proceed, move along, ride* (in a wagon).

Πορευτέ-ος, -α, -ον (πορεύομαι), *to be traversed, crossed,* or *gone over; πορευτέον ἡμῖν, we must go.*

Πορ-ίζω, f. *-ίσω* (πόρος), *to supply, provide.*

Πόρ-ος, -ου (ὁ), *a means of passing a river, a ford* or *ferry, a means* (in general).

Πορφύρε-ος, -α (Ion. *-η*), *-ον* (Att. *πορφυρ-οῦς, -ᾶ, -οῦν*) (πορφύρα), *purple.*

Πόρω (assumed pres.), aor. *ἔπορον* and *πόρον*, pf. pass. *πέπρωμαι* (πόρος), *to give, bestow.*

Πόσις, (πόσι)ος (ὁ), *a husband, spouse.*

Πόσις, (πόσι)ος Att. (πόσε)ως (πίνω), *a drinking, drink.*

Πόσ-ος, -η, -ον, *how large? how much?*

Ποσσῆμαρ (πόσος, ἦμαρ), *for* or *during how many days?*

Ποτᾰμ-ός, -οῦ (ὁ), *a river.*

Ποτέ, *at any time, on one occasion, once upon a time, ever, hereafter, at some future time, some time or other; εἰποτε, whenever.*

Πότερα and *πότερον* (πότερος), *whether?*

Ποτί Dor. for πρός (which see).

Πότμ-ος, -ου (ὁ) (πίπτω), *what befalls one, one's lot, fate,* or *destiny.*

Πότνῐᾰ (ἡ), *revered.*

Ποτ-όν, -οῦ (τό) (πίνω), *a drink.*

Πότ-ος, -ου (ὁ) (πίνω), *a drinking; παρὰ πότον, during drinking, over one's cups.*

Ποῦ; *where?*

Που (encl.), *somewhere, perchance, perhaps, if I mistake not.*

Πούς, (ποδ)ός, dat. pl. *ποσί* (ὁ), *the foot; πόδας ὠκύς, swift-footed.*

Πρᾶγμα (Ion. *πρῆγμα*), (πράγματ)ος (τό) (πράσσω), *a deed, circumstance.*

Πρᾶξις, (πράξε)ως, Ion. *πρῆξις*, (πρήξι)ος (ἡ) (πράσσω), *a deed, enterprise, avail, good.*

Πράσσω Att. *πράττω* Ep. and Ion. *πρήσσω*, f. *πράξω* Ion. *πρήξω*, pf. *πέπρᾶχα*, 2 pf. *πέπρᾱγα*, pf. pass. *πέπραγμαι*, aor. pass. *ἐπράχθην, to do, work, perform, transact, accomplish, profit, fare; κακῶς πράττειν, to do badly, be unfortunate.*

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Πρέπει, impf. ἔπρεπε (with dat.), *it becomes, befits, suits; ἀρχὴν οὐ πρέπει, it is not at all becoming.*

Πρεσβεύ-ω, f. -σω (πρέσβυς), *to be an envoy* or *ambassador.*

Πρέσβυς, (πρέσβυ)ος and (πρεσβέ)ως (ὁ), *old.*

Πρεσβύτερ-ος, -ου (ὁ) (πρέσβυς), *an elder.*

Πρίαμαι (assumed pres.), aor. ἐπρι-άμην, *to buy, purchase, redeem.*

Πρίαμ-ος, -ου (ὁ), *Priam.*

Πρίν and τὸ πρίν, *before, before this, heretofore, until.*

Πρό (with gen.), *before, in front of.*

Προαγορεύ-ω, f. -σω (πρό, ἀγορεύω), *to tell beforehand, announce publicly.*

Πρόβατ-α, -ων (τά) (προβαίνω), *cattle, sheep.*

Προ-δίδωμι, f. -δώσω, pf. -δέδωκα, 1 aor. προὔδωκα, 2 aor. προὔδων (πρό, δίδωμι), *to betray.*

Πρόδομ-ος, -ου (ὁ) (πρό, δόμος), *an entrance-hall* or *chamber, vestibule.*

Προδότ-ης, -ου (ὁ) (προδίδωμι), *a traitor, betrayer.*

Προ-εῖδον, inf. -ἰδεῖν, part. -ἰδών (πρό, εἶδον), *to see from afar.*

Πρό-ειμι, impf. -ἤειν (πρό, εἶμι), *to advance, go forward, come on.*

Προ-ελαύνω, f. -ελάσω Att. -ελῶ, pf. -ελήλᾰκα (πρό, ἐλαύνω), *to ride before, push on before.*

Προ-έρχομαι, f. -ελεύσομαι, pf. -ελήλυθα, aor. -ἦλθον (πρό, ἔρχομαι), *to come* or *go forward.*

Προ-θέω, f. -θεύσομαι, poet. impf. -θέεσκον (πρό, θέω), *to rush before* or *forward.*

Προθυμ-έομαι, f. -ήσομαι and -ηθήσομαι, aor. προὐθυμήθην (πρόθυμος), *to be eager for, desire; τὸ προθῡμεῖσθαι, the eager desire.*

Προθυμί-α, -ας (Ion. -η, ης) (ἡ) (πρόθυμος), *alacrity, diligence.*

Πρόθυμ-ος, -ον (πρό, θυμός), *eager, ready.*

Προ-ἴαπτω, f. -ἰάψω (πρό, ἵαπτω), *to hurl onward* or *forward, hurl.*

Προ-ἵημι, f. -ήσω, 1 aor. -ηκα, aor. mid. -έμην (πρό, ἵημι), *to give up, abandon.*

Προκατα-λαμβάνω, f. -λήψομαι, aor. προκατέλᾰβον (πρό, κατά, λαμβάνω), *to seize upon previously* or *before, preoccupy.*

Πρό-κειμαι, f. -κείσομαι (πρό, κεῖμαι), *to lie before.*

Προκλῆς, (Προκλέ)ους (ὁ), *Procles.*

Προ-κύπτω, f. -κύψω (πρό, κύπτω), *to swell out* or *forth, bud out.*

Προμετωπίδι-ον, -ου (τό) (πρό, μέτωπον), *a frontlet* (for horses).

Πρόξεν-ος, -ου (ὁ), *Proxĕnus.*

Προπάροι-θε and (bef. vowel) -θεν (πρό, πάροιθε) (with gen.), *before, at* (the feet).

Προ-πέμπω, f. -πέμψω, aor. pass. προὐπέμφθην (πρό, πέμπω), *to send before* or *ahead.*

Προπίνω (πρό, πίνω), *to drink before, pledge.*

Πρός (with gen.), *from, by, near, before, in the sight* or *presence of, at the order of; πρὸς θεῶν, by the gods, in the name of Heaven;* (with dat.), *near;* (with acc.), *towards, to, against, with reference to, near, about, for, with, on.*

Προσ-άγω, f. -άξω, aor. -ἤγᾰγον (πρός, ἄγω), *to draw near, approach*

Προσαυδ-άω (-ῶ), f. -ήσω (πρός, αὐδάω), *to speak to, address, accost.*

Προσ-δίδωμι, f. -δώσω, 2 aor. -έδων (πρός, δίδωμι), *to give besides, add.*

Πρόσ-ειμι, impf. -ἦειν (πρός, εἶμι), *to come on* or *forward, advance, approach, come up, march upon.*

Προσ-εῖπον (πρός, εἶπον) (2 aor. of πρόσφημι), *to speak to, address, accost.*

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**Προσ-ελαύνω**, f. -ελάσω Att. -ελῶ, aor. -ήλασα (πρός, ἐλαύνω), *to march against.*

Προσ-έρχομαι, f. -ελεύσομαι, pf. -ελήλῡθα, aor. -ῆλθον (πρός, ἔρχομαι), *to come unto* or *forward, approach.*

Προσ-έχω, f. -ἕξω (πρός, ἔχω), *to hold to, bring to* or *near; προσέχειν τὸν νοῦν, to direct the attention, be attentive.*

Πρόσθεν poet. *πρόσθε*, and *τὸ πρόσθεν* (πρό, πρός, -θεν), *before, former, sooner, first; εἰς τὸ πρόσθεν, forward; πρόσθεν ἄν, before; τῇ πρόσθεν ἡμέρᾳ, on the day before.*

Προσ-ιών, -ιοῦσα, -ιόν (πρόσειμι), *imminent.*

Προσκαλ-έω (-ῶ), f. -έσω (πρός, καλέω), *to call to, summon.*

Προσκυν-έω (-ῶ), f. -ήσομαι, aor. προσ-εκύνησα poet. -ἐκῡσα (πρός, κυνέω), *to worship.*

Προσ-λαμβάνω, f. -λήψομαι, aor. -ἔλᾰβον (πρός, λαμβάνω), *to take* or *receive besides* or *in addition, take part in* (a work).

Πρόσοδ-ος, -ου (ἡ) (πρός, ὁδός), *revenue.*

Προσ-όμνῡμι, f. -ομοῦμαι, aor. -ὡμοσα (πρός, ὄμνῡμι), *to swear besides, also,* or *in addition.*

Προσποι-έομαι, f. -ήσομαι (πρός, ποιέομαι), *to pretend.*

Προσ-τάσσω (Att. -τάττω), f. τάξω, pf. -τέτᾰχα (πρός, τάσσω), *to enjoin, command.*

Προστερνίδι-ον, -ου (τό) (πρό, στέρνον), *a breast-plate* (for horses).

Πρόσ-φημι, f. -φήσω, impf. -ἔφην, aor. -εἶπον (πρός, φημί), *to speak to, address, accost.*

Πρόσω (πρό, πρός), *far off.*

Πρόσωπ-ον, -ου (τό) (πρός, ὤψ), *the countenance, look.*

Προτεραῖ-ος, -α, -ον (πρότερος), *on the day before.*

Πρότερ-ος, -α, -ον (πρό), *before another, first; πρότερον, previously.*

Προ-φαίνομαι, f. -φᾰνοῦμαι, aor. προὐφάνην (πρό, φαίνομαι), *to appear in front, come in sight, appear.*

Πρόφασις, (προφάσε)ως (ἡ) (προφαίνομαι), *a pretext, excuse.*

Προ-φεύγω, f. -φεύξομαι, aor. προὔφῡγον (πρό, φεύγω), *to flee from, escape.*

Προφήτ-ης, -ου (ὁ) (πρό, φημί), *a prophet, harbinger.*

Πρόφρ-ων, -ον (πρό, φρήν), *willing, ready, eager; πρόφρων ἐθέλειν, to choose.*

Προφύλαξ, (προφύλακ)ος (ὁ) (πρό, φύλαξ), *an advanced guard, outpost, sentinel in front.*

Προχωρ-έω (-ῶ), f. -ήσω (πρό, χωρέω) (with dat.), *to go on well with, suit.*

Πρώην, *lately, of late.*

Πρωΐ Att. πρώ (πρό), *early, in the morning.*

Πρωτεύω (πρῶτος), *to be first, hold* or *occupy the first place.*

Πρῶτ-ος, -η, -ον (super. of πρό), *first, foremost; πρῶτον, τὸ πρῶτον,* and *τὰ πρῶτα, in the first place, first; οἱ πρῶτοι, the van-guard, the great.*

Πτελέ-α, -ας (Ion. -η, -ης) (ἡ), *the elm tree.*

Πτέρν-α or -η, -ης (ἡ), *the heel.*

Πτερό-εις, -εσσα, -εν (πτερόν), *winged.*

Πτερ-όν, -οῦ (τό) (πέτομαι), *a wing.*

Πτερ-όω (-ῶ) (πτερόν), *to furnish with wings, fledge.*

Πτερωτ-ός, -ή, -όν (πτερόω), *winged.*

Πῡκ-άζω, f. -άσω, aor. ἐπύκασα (πύκα), *to cover* or *wrap up, shroud.*

Πῡκῐν-ός, -ή, -όν, *severe, dreadful, many.*

Πυκν-ός, ή, -όν, *close.*

Πύλ-η, -ης (ἡ), *one wing of a pair of double gates; αἱ πύλαι, a gate, the gates* (of a town).

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Πυνθάνομαι, f. πεύσομαι, pf. πέπυσμαι, plqpf. ἐπεπύσμην, aor. ἐπῠθόμην, *to ask, inquire, learn by inquiry, hear, hear of, learn.*

Πῦρ, (πῦρ)ός (τό) and (πῦρ)ά, -ῶν (τά), *fire.*

Πύργ-ος, -ου (ὁ), *a tower.*

Πω (encl.), *yet.*

Πῶλ-ος, -ου (ὁ, ἡ), *a colt* or *filly, young girl* or *maiden.*

Πώποτε (πω, ποτε), *ever.*

Πῶς; *how?*

Πως (encl.), *somehow, by any means, perchance, perhaps, in any way, in some manner, for some reason.*

## P.

Ῥα (encl.) (Ep. for ἄρα), *then, thereupon, namely.*

Ῥᾴδι-ος, -α, -ον (comp. ῥᾴων, super. ῥᾷστος), *easy.*

Ῥᾳθυμ-έω (-ῶ), f. -ήσω (ῥᾴθυμος), *to lead a life of indolence, take one's ease.*

Ῥᾳθυμί-α, -ας (ἡ) (ῥᾴθῡμος), *indolence.*

Ῥᾴθυμ-ος, -ον (ῥᾴδιος, θυμός), *light-hearted, easy, lazy.*

Ῥέζω, f. ῥέξω, aor. ἔρεξα and ἔῤῥεξα, *to do, act*; κακὰ ῥέζειν, *to do harm.*

Ῥεῖα, *easily.*

Ῥέω, f. ῥῠήσομαι, pf. ἐῤῥύηκα, aor. ἐῤῥύην, *to flow.*

Ῥῆγος, (ῥήγε)ος (τό), *a blanket, rug, coverlet.*

Ῥί-ον, -ου (τό), *the peak* (of a mountain).

Ῥίπτω, f. ῥίψω, aor. act. ἔῤῥιψα, aor. pass. ἐῤῥίφην, *to throw, cast, hurl.*

Ῥόδῐν-ος, η, -ον (ῥόδον), *made of roses* or *rose-leaves, rosy.*

Ῥόδ-ον, -ου (τό), *a rose.*

Ῥύ-ομαι, f. -σομαι, *to save, defend, protect.*

Ῥώ-ομαι, f. -σομαι, aor. ἐῤῥωσάμην, *to dance.*

## Σ.

Σάμι-ος, -α, -ον (Σάμος), *of Samos, Samian.*

Σάμ-ος, -ου (ἡ), *Samos.*

Σατραπεύω (σατράπης), *to be a satrap.*

Σατράπ-ης, -ου (ὁ), *a satrap, viceroy,* or *governor* (of the Persians).

Σαφ-ής, -ές, *clear, plain*; σαφῶς, *well.*

Σεαυτ-οῦ, -ῆς (contr. σαυτ-οῦ, -ῆς) (σοῦ αὐτοῦ), *of thyself, of yourself.*

Σεβ-άζομαι, f. -άσομαι (σέβας), *to have a religious fear* or *dread of.*

Σέθεν and σεῦ (poet. for σοῦ), *of thee, thy.*

Σειρ-ά, -ᾶς (Ion. -ή, -ῆς) (ἡ) (εἴρω), *a cord, chain.*

Σηκ-ός, -οῦ (ὁ), *a shrine, fane.*

Σῆμα, (σήματ)ος (τό), *a mound, tomb.*

Σημαίνω, f. σημᾶνῶ, aor. ἐσήμηνα and ἐσήμᾶνα (σῆμα), *to make known, point out, signify*; σημαίνει, *the signal is given.*

Σημεῖ-ον, -ου (τό), *a standard, signal.*

Σθένω (σθένος), *to have strength* or *might.*

Σιγαλό-εις, εσσα, -εν (σίαλος), *bright, brilliant, glittering.*

Σῑγ-άω, f. -ήσομαι (σῑγή), *to be silent* or *still, keep silence*; τὸ σῑγᾶν, *silence.*

Σῑγ-ή, -ῆς (ἡ) (σίζω), *silence*; σῑγῇ, *silently.*

Σιδήρει-ος, -η, -ον (Ep. for σιδήρεος), *made of iron* or *steel, iron.*

Σιδήρε-ος, -α, Ep. -η, -ον (Att. σιδηροῦς, -ᾶ, -οῦν) (σίδηρος), *made of iron* or *steel, iron.*

Σῐλᾶν-ός, -οῦ (ὁ), *Silānus.*

Σῐπῦλ-ος -ου (ὁ), (Mount) *Sipylus.*

Σῑτᾰγωγ-ός, -όν (σῖτος, ἄγω), *conveying, transporting,* or *laden with corn*; πλοῖα σῑταγωγά, *provision ships.*

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**Σιτί-ον -ου** (τό), usu. in pl. *σῖτί-α, -ων* (τά) (σῖτος), *food.*

**Σῖτ-ος, -ου** (ὁ), (pl.) *σῖτ-α, -ων* (τά), *corn, food, provisions, bread.*

**Σιττάκ-η, -ης** (ἡ), *Sittacē.*

**Σιωπ-ή, -ῆς** (ἡ), *silence; ἀκὴν σιωπῇ, in profound silence; σιωπῇ, silently.*

**Σκαι-ός, -ά, -όν**, *on the left hand* or *side, the left; αἱ Σκαιαὶ πύλαι, the Scæan* (or west) *gate* (of Troy).

**Σκαμάνδρι-ος, -ου** (ὁ) (Σκάμανδρος), *Scamandrius* (epithet of Hector).

**Σκευοφόρ-ος, -ον** (σκεύη, φέρω), *carrying baggage; οἱ σκευοφόροι, baggage carriers, sutlers, camp followers; τὰ σκευοφόρα, beasts of burden* (in the train of an army).

**Σκην-έω** (-ῶ), f. *-ήσω* (σκηνή), *to encamp.*

**Σκην-ή, -ῆς** (ἡ), *a tent.*

**Σκηνώματ-α, -ων** (τά) (σκηνόω), *soldiers' quarters.*

**Σκηπτοῦχ-ος, -ου** (ὁ) (σκῆπτον, ἔχω), *a wand-bearer.*

**Σκῐ-ά, -ᾶς** (Ion. *-ή, -ῆς*) (ἡ), *a shadow.*

**Σκοπ-έω** (-ῶ), impf. *ἐσκόπουν* (σκοπός), *to look, observe, consider.*

**Σκοπ-ός, -οῦ** (ὁ) (σκέπτομαι), *a scout, spy, mark* (object of an arrow).

**Σκοταῖ-ος, -α, -ον** (σκότος), *dark, in the dark.*

**Σκότ-ος, -ου** (ὁ) and **σκότος** (σκότε)ος contr. *σκότους* (τό), *darkness.*

**Σκυδμαίνω** (with dat.), *to be angry with.*

**Σμύχω**, f. *-σμύξω*, aor. *ἔσμυξα*, aor. pass. *ἐσμύχην, to burn in a slow, smouldering fire; πυρὶ σμύχεσθαι, to smoulder away in fire.*

**Σός, σή, σόν** (Ep. gen. *σεῖο*) (σύ), *thy own, thy, thine.*

**Σοῦσ-α, -ων** (τά), *Sūsa.*

**Σοφαίνετ-ος, -ου** (ὁ), *Sophænĕtus.*

**Σοφ-ός, -ή, -όν**, *skilled* (in song), *skilful, well-informed, wise.*

**Σπαν-ίζω**, f. *-ίσω* Att. *-ῖῶ* (σπάνις), *to lack, be in want, experience a scarcity.*

**Σπάνι-ος, -α, -ον** (σπανός), *scarce.*

**Σπάρτ-η, -ης** (ἡ), *Sparta.*

**Σπάω**, f. *σπάσω*, pf. *ἔσπᾰκα*, pf. pass. *ἔσπασμαι*, aor. pass. *ἐσπάσθην, to draw.*

**Σπένδομαι**, f. *σπείσομαι*, aor. *ἐσπεισάμην* (mid. of *σπένδω*), *to make a treaty* or *truce.*

**Σπεύδω**, f. *σπεύσω, to urge on, hasten.*

**Σπουδ-αί, -ῶν** (αἱ) (σπένδομαι), *a treaty, truce.*

**Σπουδ-άζω**, f. *-άσομαι* and *-άσω* (σπουδή), *to urge on.*

**Σπουδαιολογ-έω** (-ῶ), f. *-ήσω* (σπουδαῖος, λέγω), *to speak seriously, engage in earnest conversation.*

**Σπουδ-ή, -ῆς** (ἡ) (σπεύδω), *haste, speed, readiness.*

**Στάδι-ον, -ου** (τό), and **-ος, -ου** (ὁ), *a stadium* or *stade* (=606¾ English feet).

**Σταθμ-ός, -οῦ** (ὁ), pl. *-ά, -ῶν* (τά) (ἵστημι), *a halting-place, station, day's march, stage.*

**Στασι-άζω**, f. *-άσω* (στάσις) (with dat.), *to form a party against.*

**Στείβω**, f. *στείψω*, aor. *ἔστῖβον, to tread* or *stamp on; στειβόμενος trodden* or *travelled* (epith. of a road).

**Στεν-άχω** and *-άχομαι* (στενός, ἄχος), *to groan, sigh, bewail, lament.*

**Στεν-ός, -ή, -όν** (στένω), *narrow.*

**Στέργω**, f. *στέρξω*, pf. *ἔστοργα*, aor *ἔστερξα, to love.*

**Στερ-έω** (-ῶ), f. *-ήσω* and *-έσω*, aor *ἐστέρεσα, to deprive.*

**Στέρν-ον, -ου** (τό), *the breast, chest.*

**Στεφανίσκ-ος, -ου** (ὁ) (dimin. of *στέφᾰνος*), *a wreath, chaplet.*

**Στέφᾰν-ος, -ου** (ὁ) (στέφω), *a crown.*

**Στέφω**, f. *στέψω*, pf. pass. *ἔστεμμαι* aor. *ἐστέφθην, to crown.*

**Στῆθος**, (στήθε)ος contr. *στήθους*



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(τό) (ἵστημι), *the breast, bosom, heart.*

Στῖφος, (στίφ-ος)ος (τό) (στείβω), *a body of men in close array, a troop.*

Στόλ-ος, -ου (ὁ) (στέλλω), *a route, journey, array of troops, army.*

Στόμα, (στόματ)ος (τό), *the mouth.*

Στονᾰχ-ή, -ῆς (ἡ) (στενάχω), *a groaning, wailing.*

Στορέννυμι, f. στορέσω and στρώσω, pf. pass. ἔστρωμαι, aor. pass. ἐστορέσθην, *to spread.*

Στράτευμα, (στρατεύματ)ος (τό) (στρατεύω), *an army.*

Στρατεύ-ω, f. -σω (στρατός), *to serve in an army, be a soldier, march;* (mid.), *to conduct* or *prepare an expedition.*

Στρατηγ-έω (-ῶ), f. -ήσω (στρατηγός), *to be a general, lead an army, obtain the command.*

Στρατηγί-α, -ας (ἡ) (στρατηγός), *a mode of conducting an army, generalship, strategy.*

Στρατηγ-ός, -οῦ (ὁ) (στρατός, ἡγέομαι), *a general.*

Στρατι-ά, -ᾶς (ἡ) (στρατός), *an army, armament.*

Στρατιώτ-ης, -ου (ὁ) (στρατιά), *a soldier.*

Στρατοπεδεύ-ω, f. -σω (στρατόπεδον), *to encamp.*

Στρατόπεδ-ον, -ου (τό) (στρατός, πέδον), *a camp.*

Στρᾰτ-ός, -οῦ (ὁ), *an encamped army, an army.*

Στρεπτ-ός, -οῦ (ὁ) (στρέφω), *a twisted collar.*

Στρέφω, f. στρέψω, pf. ἔστροφα, aor. pass. ἐστράφην, *to turn;* (mid.), *to face* or *wheel about.*

Στυγερ-ός, -ά, -όν (στυγέω); *dreaded, dreadful.*

Στυγ-έω (-ῶ), f. -ήσω, 1 aor. ἔστυξα, 2 aor. ἔστῡγον, *to hate, abominate, despise, abhor, fear, dread.*

Στυγν-ός, -ή, -όν (= στυγερός), *gloomy, sullen.*

Στυμφάλι-ος, -ου (ὁ) (Στύμφᾱλος), *an inhabitant of Stymphālus, a Stymphalian.*

Στυφελ-ίζω, f. -ίξω, aor. ἐστυφέλιξα (στυφελός, στύφω), *to push away thrust rudely.*

Σύ, gen. σοῦ Ep. σεῖο, *thou;* σύγε, *thou at least, thou for thy part.*

Συγ-γίγνομαι later -γίνομαι, f. -γενήσομαι, pf. -γεγένημαι, aor. συνεγενόμην (σύν, γίγνομαι) (with dat.), *to have a conference with.*

Συγκαλ-έω (-ῶ), f. -έσω (σύν, καλέω), *to call* or *summon together, call to a council.*

Συγκατα-στρέφω, f. -στρέψω (σύγ, κατά, στρέφω), (mid.), *to aid in subjecting.*

Συλ-λαμβάνω, f. -λήψομαι, pf. pass. συν-είλημμαι, aor. -έλαβον (σύν, λαμβάνω), *to lay hold of, seize;* (with dat.) *to take part with, assist.*

Συλ-λέγω, f. -λέξω (σύν, λέγω), *to collect;* aor. pass. συνελέγην, *to come together, assemble.*

Συμβουλεύ-ω, f. -σω (σύν, βουλεύω) (with dat.), *to advise, counsel;* (mid.), *to advise* or *consult with another for one's own welfare.*

Σύμμαχ-ος, -ου (ὁ) (σύν, μάχη), *one that assists in fighting, an ally, auxiliary.*

Συμ-μίγνυμι and -μιγνύω, f. -μίξω (σύν, μίγνῡμι), *to join, unite.*

Σύμ-πᾶς, πᾶσα, -πᾶν (σύν, πᾶς), *all together.*

Συμ-πίπτω, f. -πεσοῦμαι, pf. -πέπτωκα, aor. συνέπεσον (σύν, πίπτω), *to attack, engage in battle with.*

Συμφέρω, f. συν-οίσω, pf. -ενήνοχα, 1 aor. -ήγεγκα, 2 aor. -ήνεγκον (σύν, φέρω), *to be advantageous to.*

Σύν (with dat.), *with, together,* or *along with, in close connexion with*

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*in concert with ; σὺν τοῖς θεοῖς, with the help of the gods ;* (adv.), *together.*

**Συναδικ-έω** (-ῶ), f. *-ήσω* (*σύν, ἀδικέω*), *to join* or *co-operate with any one in doing wrong* or *injury.*

**Συνακολουθ-έω** (-ῶ), f. *-ήσω* (*σύν, ἀκολουθέω*), *to accompany, follow.*

**Συναντ-άω** (-ῶ), f. *-ήσω* (*σύν, ἀντάω*) (with dat.), *to meet.*

**Συνάπειμι** (*σύν, ἀπό, εἶμι*) (with dat.), *to go away with.*

**Σύνδειπν-ος, -ου** (ὁ) (*σύν, δεῖπνον*), *a companion at table, guest.*

**Σύν-ειμι**, f. *-έσομαι*, inf. *-εἶναι* (*σύν, εἰμί*) (with dat.), *to be with, associate with, follow.*

**Σύν-ειμι**, impf. *-ήειν*, inf. *-ιέναι* (*σύν, εἶμι*), *to meet in battle, close* or *engage with.*

**Συνεργ-ός, -οῦ** (ὁ) (*σύν, ἔρδω*), *a fellow-worker* or *labourer, co-operator, assistant.*

**Συν-έρχομαι**, f. *-ελεύσομαι*, pf. *-ελήλυθα*, aor. *-ἦλθον* (*σύν, ἔρχομαι*), *to come together* or *assemble, go in a body, meet.*

**Σύνθημα**, (*συνθήματ*)*ος* (τό) (*συντίθημι*), *the watchword, the countersign* (used to distinguish friends from foes in battle).

**Σύνοδ-ος, -ου** (ἡ) (*σύν, ὁδός*), *a meeting of armies, onset, charge.*

**Σύν-οιδα** (pf. as pres.), plqpf. *-ᾔδειν*, f. *-είσομαι* (*σύν, οἶδα*), *to be conscious.*

**Συνουσί-α, -ας** (ἡ) (*σύνειμι*), *a meeting.*

**Συν-τάσσω** (Att. *-τάττω*), f. *-τάξω*, pf. pass. *-τέταγμαι* (*σύν, τάσσω*), *to draw up in order, form into line, put in battle array, marshal ; συντεταγμένος, in close order.*

**Συν-τίθεμαι**, f. *-θήσομαι*, aor. *-εθέμην* (*σύν, τίθημι*), *to make a covenant* or *treaty, form a contract.*

**Σύντομ-ος, -ον** (*συντέμνω*), *short.*

**Συντράπεζ-ος, -ου** (ὁ) (*σύν, τράπεζα*), *a table-companion, mess-mate.*

**Συν-τυγχάνω**, f. *-τεύξομαι*, aor. *-έτυχον* (*σύν, τυγχάνω*), (with dat.), *to meet with, fall in with.*

**Συρᾱκόσι-ος, -α, -ον** (*Συράκουσαι*), *of* or *belonging to Syracuse, Syracusan ; ὁ Συρακόσιος, a Syracusan.*

**Συσκευ-άζω**, f. *-άσω* (*σύν, σκευάζω*), *to pack up baggage ; συσκευασάμενος, with one's baggage packed up, prepared* (for march).

**Συσκι-άζω**, f. *-άσω* (*σύν, σκιάζω*), *to overshadow* or *cover quite over with.*

**Συσπειρ-άω** (-ῶ), f. *-άσω*, pf. pass. *συνεσπείρᾱμαι* (*σύν, σπειράω*), *to form into a close body* (of soldiers) ; *συνεσπειρᾱμένος, in close array.*

**Συσπουδ-άζω**, f. *-άσω* (*σύν, σπουδάζω*), *to make haste along with, aid in expediting.*

**Συστράτηγ-ος, -ου** (ὁ) (*σύν, στρατηγός*), *a fellow-general, partner in command.*

**Συστρατοπεδεύομαι** (*σύν, στρατοπεδεύω*), *to encamp along with.*

**Συχν-ός, ή, -όν**, *long ;* **συχνόν** (adv.), *much.*

**Σφάγι-ον, -ου** (τό) (*σφάζω*), *a victim.*

**Σφάζω** Att. *σφάττω*, f. *σφάξω*, aor. pass. *ἐσφάχθην, to slay, kill, slaughter, sacrifice.*

**Σφεῖς** (*οἱ, αἱ*), *σφέα* (*τά*), dat. *σφί* and *σφίν* Ep. and Ion. for *σφίσι* (*οὐ*), *they.*

**Σφόδρᾰ** (*σφοδρός*), *very, very much, very greatly, exceedingly, extremely, implicitly, severely.*

**Σφῦρ-όν, -οῦ** (τό), *the ankle.*

**Σχεδί-α, -ας** (ἡ) (*σχέδιος*), *a raft, float.*

**Σχεδόν** (*ἔχω, σχεῖν*), *well-nigh, almost, nearly, chiefly.*

**Σχῆμα**, (*σχήματ*)*ος* (τό) (*ἔχω, σχεῖν*), *a form, appearance.*

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Σχολ-άζω, f. -άσω (σχολή), *to have leisure.*

Σώζω, f. σώσω, pf. pass. σέσωσμαι and σέσωμαι, *to save, retain.*

Σωκράτης, (Σωκράτε)ος contr. Σωκράτους (ὁ), *Socrates.*

Σῶμα, (σώματ)ος (τό), *a body, person.*

Σῶ-ος, -α, -ον (σῶς), *safe.*

Σωτήρ, (σωτῆρ)ος, voc. σῶτερ (σώζω), *a saviour, preserver.*

Σωτηρί-α, -ας (ἡ) (σωτήριος), *safety, deliverance.*

Σωτήρι-ος, -ον (σωτήρ), *saving, calculated to save.*

Σωφροσύν-η, -ης (ἡ) (σώφρων), *self-control, modesty.*

## T.

Τάλαντ-ον, -ου (τό), *a talent.*

Ταμί-α, -ας (Ep. and Ion. -η, -ης) (ἡ) (τέμνω, τᾰμεῖν), *a housekeeper.*

Ταμιεύ-ομαι, f. -σομαι (ταμίας), *to determine.*

Ταμ-ώς, -ώ (ὁ), *Tamos.*

Τάξις, (τάξε)ως (ἡ) (τάσσω), *military array, battle order, a place* or *post in battle array, rank, company, line; al τάξεις, military tactics.*

Ταπειν-ός, -ή, -όν, *humble, submissive.*

Τάπης, (τάπητ)ος (ὁ), *a carpet, rug, coverlet.*

Ταράσσω Att. ταράττω, f. ταράξω, aor. pass. ἐταράχθην, *to trouble.*

Τάρᾰχ-ος, -ου (ὁ) (ταράσσω), *confusion, tumult.*

Ταρβ-έω (-ῶ), f. ήσω (τάρβος), *to be frightened* or *alarmed at, be scared, fear, be troubled at.*

Τάρτᾰρ-ος, -ου (ὁ), pl. -α, -ων (τά), *Tartarus.*

Τᾶς Dor. for τῆς (gen. sing. fem. of ὁ, ἡ, τό).

Τάσσω Att. τάττω, f. τάξω, pf. pass. τέταγμαι, 1 aor. pass. ἐτάχθην, 2 aor. pass. ἐτάγην, *to draw up, put in battle array, post, appoint, assign, order.*

Ταῦρ-ος, -ου (ὁ), *a bull.*

Ταύτη (sc. ὁδῷ), *in this way.*

Τάφ-ος, -ου (ὁ) (θάπτω), *a burial, funeral-feast, funeral rites; τάφον τελέσαι, to perform funeral rites.*

Τάφρ-ος, -ου (ἡ), *a trench, ditch.*

Τάχιστ-ος, -η, -ον (super. of ταχύς), *quickest, most expeditious; τάχιστα, very quickly, as soon as possible.*

Τάχος, (τάχε)ος (τό) (ταχύς), *speed.*

Ταχ-ύς, -εῖα, -ύ, *quick, swift, fast, fleet; ταχύ, ταχέως* and *τάχα, quickly, speedily, hastily, rapidly, shortly, soon.*

Τε (encl.), *both, and.*

Τείρω, impf. ἔτειρον, *to waste away, wear out, distress, afflict;* (pass.), *to be hard pressed.*

Τείχος, (τείχε)ος contr. τείχους (τό), *a wall, rampart.*

Τεκέειν Ep. for τεκεῖν (2 aor. inf act. of τίκτω).

Τεκμήρι-ον, -ου (τό) (τεκμαίρομαι) *a proof.*

Τέκν-ον, -ου (τό) (τίκτω, τεκεῖν), *a child, son; τὰ τέκνα, offspring.*

Τέκος, (τέκε)ος, dat. pl. τέκεσι Ep. τόκεσσι and τεκέεσσι (τό) (τίκτω, τεκεῖν), *a child, son.*

Τελευτ-άω (-ῶ), f. -ήσω, pf. τετελεύτηκα (τελευτή), *to accomplish, end* (one's existence, τὸν βίον), *die.*

Τελευτ-ή, -ῆς (ἡ) (τελέω, τέλος), *end, death.*

Τελ-έω (-ῶ), f. -έσω, pf. τετέλεκα, pf. pass. τετέλεσμαι, aor. pass. ἐτελέσθην, *to perfect, accomplish, fulfil; τελέσαι τάφον, to perform funeral rites.*

Τέλος, (τέλε)ος (τό), *an end; τὰ τέλη, magistrates; τέλος* (adv.), *at last, finally, in conclusion.*

Τένων, (τένοντ)ος (ὁ) (τείνω), *a sinew, tendon.*

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Τερπικέραυν-ος, -ον (τέρπω, κεραυνός), *delighting in thunder.*

Τερπν-ός, -ή, -όν (τέρπω), *delightful, delighted, merry, joyous.*

Τέρπω, f. τέρψω, aor. pass. ἐτάρπην, Hom. aor. mid. τεταρπόμην, *to fill to the full, sate, satisfy, delight, refresh.*

Τεσσαράκοντα Att. τετταράκοντα (τέσσαρες), *forty.*

Τέσσαρ-ες, -α (Att. τέτταρες), *four.*

Τέτμον Ep. for ἔτετμον (aor. without pres.), *I found.*

Τετραίνω, f. τετρᾰνῶ, aor. ἐτέτρηνα Hom. τέτρηνα, *to bore through, pierce.*

Τετρακόσι-οι, -αι, -α (τέτρα-, τέσσαρες, -κόσιοι), *four hundred.*

Τέττιξ, (τεττιγ)ος (ὁ), *a cicāda* (kind of grasshopper).

Τευθρᾱνί-α, -ας (ἡ), *Teuthrānia.*

Τεύχε-α, -ων (τά) (τεύχω), *arms, armour;* σὺν τεύχεσι, *armed.*

Τεύχω, f. τεύξω, pf. τέτευχα, *to prepare, make, do;* pf. pass. τέτυγμαι, *to have been done, to have occurred.*

Τέχν-η, -ης (ἡ), *an art, handicraft, trade.*

Τέως, *so long, meanwhile, the while.*

Τῇ (sc. ὁδῷ) (Hom. for ταύτῃ), *there, by that way.*

Τῇγε (τῇ, γε), *in this quarter, here.*

Τῆλε (τέλος), *far remote, far off, far.*

Τηλεθά-ων, -ουσα, -ον (τηλεθάω, length. form of θάλλω), *blooming.*

Τηλίκ-ος, -η, -ον, *of such an age, so old, as old.*

Τηλόθῐ (= τῆλε) (with gen.), *far, afar, at a distance from.*

Τηλόσε (τηλοῦ), *to a distance, far away,*

Τηλοῦ (= τῆλε), *afar, far off* or *away, in a far country.*

Τήμερον (= τῇ ἡμέρᾳ), *this day, today.*

Τῆπερ (Ep. and Ion. for ἦπερ), *in the same way as, just as.*

Τιᾶρ-α, -ας (ἡ), *a tiāra* or *turban.*

Τίγρης, (Τίγρητ)ος (ὁ), *the Tigris.*

Τίη (strengthened form of τί); *wherefore? why?*

Τίθημι, f. θήσω, pf. τέθεικα, 1 aor. ἔθηκα, 2 aor. ἔθην, *to put, place, make, cause, render, inflict;* τὰ ὅπλα τίθεσθαι, *to station themselves;* θέσθαι τὰ ὅπλα, *to halt under arms.*

Τῑθήν-η, -ης (ἡ) (τῑθηνός), *a nurse.*

Τίκτω, f. τέξομαι, pf. τέτοκα, aor. ἔτεκον, *to bring forth, bear, beget, be the parent of.*

Τίλλω, f. τῐλῶ, pf. pass. τέτιλμαι, aor. ἔτῐλα, *to pluck* or *pull out, tear* (the hair).

Τῑμ-άω (-ῶ), f. -ήσω, aor. ἐτίμησα (τῑμή), *to honour, esteem, value.*

Τῑμ-ή, -ῆς (ἡ), *honour, reward.*

Τίμι-ος, -α, -ον (τῑμή), *honoured.*

Τῑμωρ-έω (-ῶ), f. -ήσω, aor. pass. ἐτῑμωρήθην (τῑμωρός), *to help, aid, succour;* (mid.), *to punish.*

Τῑμωρί-α, -ας (Ion. -η, -ης) (ἡ) (τῑμωρός), *punishment.*

Τις, τι (encl.), *one, a certain one, any* or *some one, a sort* or *kind of, each, each one, every one;* πᾶς τις, *every single one;* τι, *at all, aught, in aught.*

Τίς, τί; *who? which? what?* τίνος ἕνεκεν or τί; *why?*

Τισσαφέρν-ης, -ους (ὁ), *Tissaphernes.*

Τῑτάν, (Τῑτᾶν)ος (ὁ), *a Titan, the sun-god, the sun.*

Τιτρώσκω, f. τρώσω, pf. pass. τέτρωμαι, aor. pass. ἐτρώθην, *to wound.*

Τῑ-ω, f. -σω, pf. pass. τέτῑμαι, *to esteem, honour, respect.*

Τλάω (not used), f. τλήσομαι, pf. τέτληκα, aor. ἔτλην, *to suffer, undergo, endure, venture, dare.*

Τλητ-ός, -ή, -όν (τλάω), *to be borne* or *endured, tolerable.*

Τόθ' (bef. asp. vowel) for τότε, *then.*

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Τοι (encl.), *indeed, in truth, however, still.*

Τοί (Ep. and Ion. for οἵ), *who, which, that.*

Γοι (Ep. and Ion. for σοί), *to* or *for thee* or *you.*

Τοιγαροῦν (τοι, γάρ, οὖν), *accordingly, therefore, on this account, then.*

Τοίνυν (τοι, νυν), *therefore, then.*

Τοῖο Ep. and Ion. for τοῦ (gen. sing. masc. of ὁ, ἡ, τό).

Τοι-όσδε, -άδε, -όνδε (τοῖος, δε), *of such kind, nature,* or *quality, such as the following, such* (pointing to the person); τοιάδε, *as follows.*

Τοι-οῦτος, -αύτη, -οῦτο Att. -οῦτον (τοῖος), *of such kind, nature.* or *quality, such* (as has been said).

Τοῖχ-ος, -ου (ὁ) (Ep. for τεῖχος), *the wall of a house* or *court.*

Τοκεύς, (τοκέ)ως Ion. (τοκῆ)ος (ὁ) (τίκτω), *a father; οἱ τοκεῖς* or τοκῆες, *parents.*

Τολμ-άω (-ῶ), f. -ήσω (τόλμα), *to dare, venture.*

Τολμίδ-ης, -ου (ὁ), *Tolmides.*

Τόξευμα, (τοξεύμᾰτ)ος (τό) (τοξεύω), *an arrow, a bow-shot.*

Τοξεύω (τόξον), *to strike by an arrow.*

Τοξικ-ή, -ῆς (ἡ) (sc. τέχνη) (τόξον), *archery.*

Τόξ-ον, -ου (τό), *a bow.*

Τοξότ-ης, -ου (ὁ) (τόξον), *an archer, bowman.*

Τόσ-ος, -η, -ον (Ep. τόσσος), *so great, so long, so much; τόσον—ὅσον, as far as; τόσον—ὡς, as much as; τόσοι, so many.*

Τοσ-όσδε, -ήδε, -όνδε (τόσος), *so much; τοσοίδε, so many.*

Τοσ-οῦτος, -αύτη, -οῦτο Att. -οῦτον (τόσος), *so much, so long; τοσοῦτοι, so many, such an abundance of; τοσοῦτον, so far, so much.*

Τότε, *at that time, then.*

Του = τινός, and τῳ = τινί (gen. and dat. of τις).

Τραγήμᾰτ-α, -ων (τά), *sweetmeats.*

Τράπεζ-ά, -ης (ἡ) (τέτρα-, πέζα Dor. for πούς), *a table.*

Τραῦμα, (τραύμᾰτ)ος (τό), *a wound.*

Τρᾰχ-ύς, -εῖα, -ύ, *rough, harsh, severe.*

Τρεῖς (οἱ, αἱ), τρία (τά), *three.*

Τρέπω, f. τρέψω, aor. act. ἔτρεψα, aor. pass. ἐτρᾰπόμην, *to turn; εἰς φῦγὴν τρέπειν, to put to flight, rout;* (mid.), *to turn one's self* or *thoughts.*

Τρέφω, f. θρέψω, pf. τέτροφα, 2 aor. pass. ἐτράφην, *to bring up, rear.*

Τρέχω, f. δρᾰμοῦμαι, pf. δεδράμηκα, aor. ἔδρᾰμον, *to run.*

Τρέ-ω, f. -σω, aor. ἔτρεσα, *to tremble at, shrink,* or *flee from.*

Τρῐάκοντα (indecl.), *thirty.*

Τρῐακόσι-οι, -αι, -α, (τρεῖς), *three hundred.*

Τρίπους, (τρίπωδ)ος (ὁ) (τρι-, πούς), *a tripod, a three-footed brass kettle.*

Τρίς (adv. of τρεῖς), *thrice.*

Τρισχίλι-οι, -αι, -α (τρίς, χίλιοι), *three thousand.*

Τρίτ-ος, -η, -ον (τρίς, τρεῖς), *third.*

Τροί-α, -ας (Ion. -η, -ης) (ἡ), *Troy; ἀπὸ* Τροίηθε or Τροίηθεν, *from Troy.*

Τροπ-ή, -ης (ἡ) (τρέπω), *a rout, putting to flight.*

Τρόπ-ος, -ου (ὁ) (τρέπω), *a way, habit, disposition, temper, mode, form, regularity.*

Τροφ-ός, -οῦ (ὁ, ἡ) (τρέφω), *a feeder, nurturer, rearer.*

Τρωάς, (Τρωάδ)ος (ἡ), *a Trojan woman.*

Τρωΐάς, (Τρωϊάδ)ος (ἡ), *a Trojan woman.*

Τρῳ-ός, -ά, -όν (Τρώς), *Trojan; αἱ* Τρωαί, *the Trojan women.*

Τρώς, (Τρω)ός (ὁ), *a Trojan.*

Τυγχάνω, f. τεύξομαι, pf. τετύχηκα, pf. pass. τέτυγμαι, 3 sing. τέτυκ-

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*ται*, aor. *ἔτῠχον*, *to meet with, obtain, receive, chance, occur, happen, be.*

**Τῡδεύς**, (Τυδέ-)ως Ep. -ος (ὁ), **Tȳdēus** (father of Diomede).

**Τύμβ-ος**, -ου (ὁ) (τύφω), *a funeral mound, tomb.*

**Τύπτω**, f. τύψω, pf. pass. τέτυμμαι, 2 aor. act. *ἔτῠπον*, *to beat, strike, sting.*

**Τύραννος**, ου (ὁ), *a monarch.*

**Τῡρ-ός**, -οῦ (ὁ), *cheese.*

**Τυτθ-ός**, -όν, *little, small, young; τυτθόν, a little while, for a moment.*

**Τυφλ-ός**, -ή, -όν (τύφω), *blind.*

**Τύχ-η**, -ης (ἡ) (τυγχάνω), *chance, fortune.*

**Τῷ** (adv.), *in that event, then, therefore.*

## Υ.

**Ὕδωρ**, (ὕδᾰτ)ος (τό) (ὗω), *water.*

**Υἱ-ός**, -οῦ Att. *έος* contr. *νἱος*, dat. pl. *υἱάσι* (ὁ), *a son, child.*

**Ὕλ-η**, -ης (ἡ), *a wood.*

**Ὑλή-εις**, -εσσα, -εν (ὕλη), *woody, well-wooded.*

**Ὑμεῖς** (pl. of σύ), *ye* or *you.*

**Ὑμέτερ-ος**, -α, -ον (ὑμεῖς), *your own, your.*

**Ὕμν-ος**, -ου (ὁ), *a song, hymn.*

**Ὑπ-άγω**, f. -ᾰξω, aor. -ήγᾰγον (ὑπό, ἄγω), *to lead on* (one's mind), *suggest, lead on deceitfully.*

**Ὑπαρχ-ος**, -ου (ὁ) (ὑπό, ἄρχω), *a lieutenant general.*

**Ὑπ-άρχω**, f. -ᾰρξω, 1 aor. -ῆρξα (ὑπό, ἄρχω), *to begin, be the first, exist, be.*

**Ὕπᾰτ-ος**, -η, -ον (= ὑπέρατος) (super. of ὑπέρ), *highest, supreme, best.*

**Ὑπ-ελαύνω**, f. -ελάσω Att. -ελῶ, aor. -ήλᾰσα (ὑπό, ἐλαύνω), *to ride up.*

**Ὑπεμνήμῡκε** (Ep: 3 sing. pf. of ὑπομνάω) for ὑπ-εμήμῡκε (ν being inserted for the sake of the mètre), *he hangs down his head, is cast down* or *dejected.*

**Ὑπέρ** (with gen.), *above, beyond, for, in behalf of;* (with acc.), *contrary to.*

**Ὑπέρει-α**, -ας (Ion. -η, -ης) (ἡ), **Hyperēa.**

**Ὑπερῴ-α**, -ας (Ion. -η, -ης) (ἡ) (ὑπέρ), *the palate.*

**Ὑπηρετ-έω** (-ῶ), f. -ήσω (ὑπηρέτης) (with dat.), *to serve.*

**Ὑπηρέτ-ης**, -ου (ὁ) (ὑπό, ἐρέτης), *a servant, labourer, one under another, a helper, assistant.*

**Ὑπισχν-έομαι** (-οῦμαι), f. ὑποσχήσομαι, pf. ὑπέσχημαι, aor. ὑπεσχόμην (ὑπό, ἴσχω, ἔχω), *to undertake, promise.*

**Ὕπν-ος**, -ου (ὁ), *sleep.*

**Ὑπό** (with gen.), *from under, under, by, with;* (with dat.), *from under, beneath, at the foot of, by the hands of, by;* (with acc.), *under, at the foot of;* (adv.), *beneath, secretly, respectfully, attentively.*

**Ὑποδε-ής**, -ές (ὑπό, δέομαι), comp. -έστερος, *smaller, inferior.*

**Ὑπόδρᾱ**, *fiercely, grimly, gloomily, sternly.*

**Ὑποζύγι-ον**, -ου (τό) (ὑπό, ζυγόν), *a beast of burden.*

**Ὑπο-λαμβάνω**, f. -λήψομαι, pf. ὑπείληφα, aor. -έλᾰβον (ὑπό, λαμβάνω), *to take up a discourse, answer, reply, take up a notion, suppose, imagine.*

**Ὑπολ-ύω**, f. -σω, aor. ὑπέλυσα (ὑπό, λύω), *to loosen, untie,* or *unbind from beneath, relax, weaken.*

**Ὑπομαλακίζομαι** (ὑπό, μαλακίζω), *to grow gradually timid* or *cowardly.*

**Ὑπο-πέμπω**, f. -πέμψω (ὑπό, πέμπω), *to send secretly* or *insidiously.*

**Ὑποπλάκι-ος**, -α (Ion. -η), -ον (ὑπό, Πλάκος), *under* or *at the foot of Mount Plăcus.*

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Ὑποπτεύω, impf. ὑπώπτευον (ὑπόπτης), *to suspect.*

Ὑπο-στρέφω, f. στρέψω, aor. pass. ὑπεστρέφθην (ὑπό, στρέφω), *to turn about, elude, evade.*

Ὑπότροπ-ος, -ον (ὑπό, τρέπω), *returning.*

Ὑποχ-ος, -ον (ὑπέχω), *subject to, under the control of.*

Ὑποχωρ-έω (-ῶ), f. -ήσω (ὑπό, χωρέω), *to retire, retreat.*

Ὑποψί-α, -ας (Ion. -η, ης) (ἡ) (ὑφοράω, ὑπόψομαι), *suspicion.*

Ὑστεραῖ-ος, -α (Ion. -η), -ον (ὕστερος), *following, next;* τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the following day, the day after.*

Ὑστερ-έω (-ῶ), f. -ήσω (ὕστερος) (with gen.), *to come after.*

Ὕστερ-ος, -α, -ον (ὑπό), *latter, coming after;* οἱ ὕστεροι, *the rear;* ὕστερον, *afterwards, after.*

Ὑφ' (bef. asp. vowel) for ὑπό.

Ὑφαίνω, f. ὑφᾰνῶ, aor. ὕφηνα, *to weave; ἱστὸν ὑφαίνειν, to weave the web, ply the loom.*

Ὑφοράω (-ῶ), f. ὑπ-όψομαι, aor. -εἶδον (ὑπό, ὁράω), *to suspect.*

Ὑψηλ-ός, -ή, -όν (ὕψι, ὕψος), *high, lofty.*

Ὑψιπῠ́λ-ος, -ον (ὕψι, πύλη), *with high gates, lofty-gated.*

Ὕψος, (ὕψε)ος (τό) (ὕψι), *height.*

## Φ.

Φᾰγεῖν (inf.), ind. ἔφᾰγον, part. φᾰγών (2 aor. of ἐσθίω), *to eat, devour.*

Φαίδιμ-ος, -ον (φαίνω), *famous, glorious, illustrious.*

Φαιδρ-ός, -ά, -όν (φαίνω), *bright, beaming, cheerful.*

Φαίνομαι, f. φᾰνοῦμαι, aor. ἐφάνην (mid. of φαίνω), *to appear, be evident* or *seen.*

Φάλαγξ, ‹φάλαγγ›ος (ἡ), *a body of troops, main body, army, line of battle, phalanx.*

Φαλῆν-ος, -ου (ὁ), *Phalīnus.*

Φάμεν-ος, -η, -ον, pres. part. mid. of φημί.

Φανερ-ός, -ά, -όν (φαίνομαι), *plain, evident, manifest, visible;* φανερῶς *openly.*

Φάρμᾰκ-ον, -ου (τό), *a medicine, remedy, drug.*

Φᾶρος later φάρος (φάρε)ος contr. φάρους (τό), *a cloak* or *mantle.*

Φένω (obs.), aor. ἔπεφνον and πέφνον, *to slay.*

Φέριστ-ος, -η, -ον (super. of ἀγαθός), *best, exquisite, matchless.*

Φέρω, f. οἴσω, pf. ἐνήνοχα, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον, *to bear, bring forth, produce, carry off, bear along, carry, bring, offer;* φέρειν καὶ ἄγειν, *to carry off* (things) *and lead away* (men and animals), *plunder completely* (said of a country).

Φεύγω, f. φεύξομαι, pf. act. πέφευγα, pf. pass. πέφυγμαι, aor. act. ἔφῠγον, *to flee, run away, flee from, fly, escape, shun.*

Φεύγων, (φεύγοντ)ος (ὁ) (φεύγω), *an exile.*

Φῆ (Ion. for ἐφῄ), 3 sing. impf. of φημί.

Φημί, f. φήσω, 1 aor. ἔφησα or εἶπα, 2 aor. εἶπον, impf. ἔφην, impf. mid. ἐφάμην, *to say, speak, tell, relate, report, mention, answer, reply, add, ask, assert, exclaim, declare;* (mid.), *to say to one's self, think.*

Φθάνω, f. φθήσομαι later φθάσω, aor. ἔφθην *to come* or *do before, anticipate.*

Φθέγγομαι, f. φθέγξομαι, aor. ἐφθεγξάμην, *to shout aloud.*

Φθίνω and φθίω, f. φθίσω, aor. ἔφθισα, *to destroy.*

Φθον-έω (-ῶ), f. -ήσω (φθόνος), *to envy.*

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Φιλ-έω (-ῶ), f. -ήσω, pf. pass. πεφίλημαι (φίλος), *to love.*

Φιλί-α, -ας (Ion. -η, -ης) (ἡ) (φιλέω), *friendship.*

Φιλικ-ός, -ή, -όν (φίλος), *friendly, kind.*

Φίλι-ος, -α, -ον, (φίλος), *friendly, a friend, favourite.*

Φίλιπ-ος, -ον (φίλος, ἵππος), *fond of horses.*

Φιλόθηρ-ος, -ον (φίλος, θήρα), *fond of hunting.*

Φιλοκερδ-έω (-ῶ) (φιλοκερδής), *to be fond* or *greedy of gain.*

Φιλοκίνδῡν-ος, -ον (φίλος, κίνδῡνος), *fond of* or *courting danger, venturesome, bold.*

Φιλομαθ-ής, -ές (φίλος, μανθάνω), *fond of learning.*

Φιλοπόλεμ-ος, -ον (φίλος, πόλεμος), *fond of war.*

Φίλ-ος, -η, -ον (comp. φίλτερος and φιλαίτερος, super. φίλτατος), *dear, loved, beloved, esteemed,* (poss. pron.) *my, thy, his; φίλαι! my friends!*

Φίλ-ος, -ου (ὁ), *a friend.*

Φιλόσοφ-ος, -ου (ὁ) (φίλος, σοφός, σοφία), *a philosopher.*

Φιλοφρον-έομαι (-οῦμαι), f. -ήσομαι (φιλόφρων), *to display a friendly manner, show courtesy.*

Φίλυμν-ος, -ον (φίλος, ὕμνος), *song-loving.*

Φοβ-έομαι, f. -ήσομαι and -ηθήσομαι, pf. πεφόβημαι, aor. ἐφοβήθην (φοβέω), *to be alarmed at, fear, dread.*

Φοβερ-ός, -ά, -όν (φοβέω), *terrible, a source of alarm, alarming.*

Φόβ-ος, -ου (ὁ) (φέβομαι), *fear, terror, alarm.*

Φοῖβ-ος, -ου (ὁ), *Phœbus, Apollo.*

Φοινῖκ-η, -ης (ἡ) (φοίνιξ), *Phœnicia.*

Φοίνιξ, (φοινικ)ος (ὁ), *a palm-tree, date.*

Φοιτ-άω (-ῶ), f. -ήσω (φοῖτος), *to go to and fro, go up and down, roam* or *wander about.*

Φόν-ος, -ου (ὁ) (* φένω), *murder, blood shed in murder, gore.*

Φορ-έω (-ῶ), f. -ήσω (φέρω), *to bear, carry, bring, wear.*

Φράζω, f. φράσω, pf. πέφρᾰκα, Ep. 2 aor. πέφρᾰδον, *to speak, tell, declare, direct, order.*

Φρήν, (φρεν)ός (ἡ), and (φρέν)ες, -ων (al), *the heart, bosom, soul, mind, spirit.*

Φρον-έω (-ῶ), f. -ήσω (φρήν), *to think, be prudent.*

Φρόνῐμος, -ον (φρήν), *prudent.*

Φροντ-ίζω, f. -ίσω Att. -ῐῶ (φροντίς), *to ponder, devise, take care, be anxious.*

Φρῡγί-α, -ας (Ion. -η, -ης) (ἡ), *Phrygia.*

Φῡγάς, (φυγάδ)ος (ὁ, ἡ) (φῦγεῖν, φεύγω), *an exile.*

Φῦγ-ή, -ῆς (ἡ) (φῦγεῖν), *flight.*

Φῠλᾰκ-ή, -ῆς (ἡ) (φυλάσσω), *a guard, watch.*

Φύλᾰκ-ος, -ου (ὁ) (poet. fqr φύλαξ) (φυλάσσω), *a guard, sentinel.*

Φυλάσσω (Att. φυλάττω), f. φυλάξω, pf. pass. πεφύλαγμαι, *to guard, keep;* (mid.), *to take care of, be on one's guard against; φυλαττόμενος, cautiously; ὡς οἷόν τε μάλιστα πεφυλαγμένως, as cautiously as possible.*

Φύλλ-ον, -ου (τό), *a leaf.*

Φύομαι, pf. πέφῡκα, aor. ἔφυν, *to grow, be by nature, be; ἐπὶ δακρύοις ἔφυ, is by nature prone to tears.*

Φύσις, (φύσε)ως Att. poet. -ος (ἡ) (φύω), *nature, natural talent.*

Φύσκ-ος, -ου (ὁ), *the Physcus.*

Φῠτεύ-ω, f. -σω (φῦτόν), *to plant, cause to grow.*

Φωκαΐς, (Φωκαΐδ)ος (ἡ) (Φώκαια), *a Phocæan female.*

Φων-έω (-ῶ), f. -ήσω, aor. ἐφώνησα (φωνή), *to speak.*

Φων-ή, -ῆς (ἡ), *a voice.*



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Φώς, (φωτ)ός (ὁ) (φάω, φημί), *a man, mortal, person.*

## X.

Χαίνω, f. χᾰ̈νοῦμαι, pf. κέχηνα, aor. ἔχᾰνον, *to gape.*

Χαίρ-ω, f. -ήσω, pf. κεχάρηκα, aor. pass. ἐχάρην, *to rejoice, be glad;* χαῖρε and χαίροιτε! *farewell!*

Χαίτ-η, -ης (ἡ), *long, loose, flowing hair, a lock of hair.*

Χαλεπ-ός, -ή, -όν, *severe, difficult.*

Χάλκε-ος, -α (Ion. -η), -ον (contr. χαλκ-οῦς, -ῆ, -οῦν) (χαλκός), *made of copper* or *bronze, brazen.*

Χαλκοκορυστ-ής, -οῦ (ὁ) (χαλκός, κορύσσω), *brazen-armed.*

Χαλκ-ός, -οῦ (ὁ), *bronze* (an alloy of copper and tin), *brass* (an alloy of copper and zinc).

Χαλκοχίτων, (χαλκοχίτων)ος (ὁ, ἡ) (χαλκός, χιτών), *arrayed in a brazen tunic, brass-clad, brazen-mailed.*

Χᾰ̈μαί, *on* or *to the ground.*

Χαρί-εις, -εσσα, -εν (χάρις), *pleasing, graceful, beautiful.*

Χαρ-ίζομαι, f. -ίσομαι Att. -ιοῦμαι, pf. κεχάρισμαι (χάρις) (with dat.), *to oblige, gratify.*

Χάρις, (Χάρῑτ)ος (ἡ) (χαίρω), *favour, thanks, gratitude;* αἱ Χάριτες, *the Graces.*

Χεῖλος, (χείλε)ος (τό), *a lip.*

Χειμών, (χειμῶν)ος (ὁ) (χεῖμα), *winter, cold, a storm;* χειμῶνι, *in winter.*

Χείρ, (χειρ)ός, dat. pl. χερσί (ἡ), *the hand, arm;* (pl.), *force, violence.*

Χειρίσοφ-ος, -ου (ὁ), *Chīrĭsŏphus.*

Χελιδών, (χελιδόν)ος (ἡ), *a swallow.*

Χερσόνησ-ος, -ου (ἡ) (Att. Χερρόνησος) (χέρσος, νῆσος), *the Chersonese* or *Peninsula.*

Χέω, f. χεύσω, pf. κέχῠκα, Att. 1 aor. ἔχεα Ep. ἔχευα, *to pour out, shed* (a tear), *cause to fall* (said of ornaments), *throw out* (earth, so as to form a mound), *heap up.*

Χήν, (χην)ός (ὁ, ἡ), *a goose.*

Χήρ-α, -ας (Ion. -η, -ης) (ἡ), *a widow.*

Χῆρ-ος, -α (Ion. -η), -ον, *bereaved, bereft, widowed.*

Χῆτος, (χήτε)ος (τό), *want.*

Χθών, (χθον)ός (ἡ), *the earth, ground,* χθόνα δῦναι, *to enter the earth, die.*

Χῐ́λι-οι, -αι, -α, *a thousand.*

Χῐλ-ός, -οῦ (ὁ), *forage.*

Χῑτών, (χῑτῶν)ος (ὁ), *an under-garment, tunic, coat, robe.*

Χλαῖν-α (Ion. -η), -ης (ἡ), *a cloak, mantle.*

Χόλ-ος, -ου (ὁ), *anger, wrath.*

Χορδ-ή, -ῆς (ἡ) *a string* or *chord* (of a lyre).

Χορευτ-ής, -οῦ (ὁ) (χορεύω), *a choral dancer, dancer.*

Χορεύ-ω, f. -σω (χορός), *to dance.*

Χορ-ός, -οῦ (ὁ), *a chorus, choir, band of dancers and singers.*

Χόρτ-ος, -ου (ὁ), *an enclosure, fodder, forage.*

Χράομαι, f. χρήσομαι, pf. κέχρησμαι and κέχρημαι, aor. ἐχρησάμην and ἐχρήσθην (mid. of χράω) (with dat.), *to use, employ, experience, manage, treat, render, make, wear.*

Χρή, impf. ἐχρῆν and χρῆν, inf. χρῆναι, f. χρήσει (χράω) (with acc.), *it behooves, it is proper* or *best for, it is necessary for, one ought.*

Χρῄζω, impf. ἔχρῃζον (χράω) (with gen.), *to want, desire, ask.*

Χρῆμα, (χρήμᾰτ)ος (τό) (χράομαι), *a thing;* τὰ χρήμᾰτα, *goods, effects, property, money, wealth.*

Χρήσῐμ-ος, -η, -ον (χράομαι), *useful, good.*

Χρῐ́-ω, f. -σω, aor. ἔχρῐσα, *to anoint.*

Χρόν-ος, -ου (ὁ), *time;* ὁ ἔπειτα χρόνος, *the time to come, the future;* ὁ πρόσθεν χρόνος, *the former time;* ὅσον χρόνον, *during as long a time*

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*as; τοσοῦτον χρόνον, during so long a time.*

**Χρύσει-ος, -η, -ον** Ep. for **χρύσεος.**

**Χρύσε-ος, -α** (Ion. **-η**), **-ον** (contr. **χρῦσ-οῦς, -ῆ, -οῦν**) (**χρῦσός**), *golden, beautiful, resplendent, brightly-beaming, glittering* (of stars).

**Χρυσί-ον, -ου** (**τό**) (dimin. from **χρῦσός**), *a piece of gold, money.*

**Χῦτ-ός, -ή, -όν** (**χέω**), *heaped up.*

**Χώ-ομαι,** f. **σομαι,** aor. **ἐχωσάμην** (with dat.), *to be angry at* or *with.*

**Χὡπόσα** (for **καὶ ὁπόσα**), *and as many* (things) *as.*

**Χώρ-α, -ας** (Ion. **-η, -ης**) (**ἡ**), *a place, country, region, territory, post* (in battle).

**Χωρ-έω** (**-ῶ**), f. **-ήσω** (**χῶρος**), *to give place, go away, go, come on, advance.*

**Χωρί-ον, -ου** (**τό**) (**χῶρος, χώρα**), *a place; τὸ ἐχῦρὸν χωρίον, a stronghold.*

## Ψ.

**Ψεκ-άζω,** f. **-άσω** (**ψακάς**), *to diffuse.*

**Ψέλλι-ον, -ου** (**τό**), *a bracelet.*

**Ψευδ-ής, -ές** (**ψεύδομαι**), *lying, false, untrue; τὸ ψευδές, a falsehood, lie.*

**Ψεύδω,** f. **ψεύσω,** pf. pass. **ἐψευσμαι,** aor. pass. **ἐψεύσθην,** *to deceive;* (mid.), *to speak falsely, prove false; τὸ ψεύδεσθαι, falsehood.*

**Ψιλ-ός, -ή, -όν** (**ψίω**), *bare, unprotected* (by a helmet).

**Ψιλ-όω** (**-ῶ**), f. **-ώσω** (**ψιλός**), *to make bare, clear.*

**Ψυχ-ή, -ῆς** (**ἡ**) (**ψύχω**), *the breath, life, spirit, soul; ψυχὴν ἐκάπυσσεν, she swooned away* or *fainted.*

## Ω.

**Ὦ** and **ὦ!** *O!*

**Ὧδε** (**ὅδε**), *thus, as follows, as.*

**Ὠκ-ύς, -εῖα, -ύ,** *quick, swift, fleet, fast.*

**Ὠμ-ός, -ή, -όν,** *cruel, unfeeling.*

**Ὤν, οὖσα, ὄν** (pres. part. of **εἰμί**), *being, while, although.*

**Ὠν-έομαι** (**-οῦμαι**), f. **ήσομαι,** pf. **ἐώνημαι,** aor. **ἐωνησάμην** and **ἐπριάμην,** *to buy, purchase.*

**Ὠ-όν, -οῦ** (**τό**), *an egg.*

**Ὤπις,** (**Ὠπιδ**)**ος** (**ἡ**), *Opis.*

**Ὥρ-α, -ας** (Ion. **-η, -ης**), *a season, hour.*

**Ὡραῖ-ος, -α, -ον** (**ὥρα**), *in the bloom of youth, in the flower of one's age.*

**Ὡς** (**= οὕτως**), *so, thus, in this manner.*

**Ὡς** (coming after a noun), *like, as; κακὸς ὡς, coward-like, like* or *as a coward.*

**Ὡς,** *as, as if, so as, that, so that, in order that, inasmuch as, in what way, how, as well as, when;* (with numerals), *about;* (prep.), *to,* (**= ὅπως**), *how! in what a condition! ὡς ἀνυστόν, as far as possible; ὡς ὄφελεν* and *ὡς ὤφελε* (lit., O how he ought!), *would that he!*

**Ὥσπερ** (**ὡς, περ**), *even as, just as, as, like, as it were.*

**Ὥστε** (**ὡς, τε**), *that, so that, as, so as,* (with nom.), *like.*

**Ὠτειλ-ή, -ῆς,** (**ἡ**), *a wound, scar.*

**Ὠφελ-έω** (**-ῶ**), f. **-ήσω** (**ὄφελος**), *to help, aid, assist, succour.*

THE END.

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